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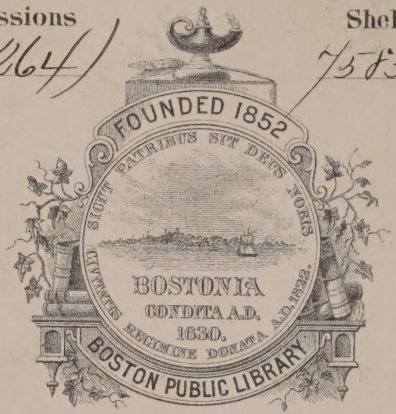


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Apr. 29, 1891.

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A

# DISCOURSE

ON

## SLAVERY IN THE UNITED STATES,

DELIVERED IN BROOKLYN, JULY 3, 1831.

BY SAMUEL J. MAY,
Pastor of the First Church in Brooklyn, Connecticut.

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A part of the following Discourse was first delivered in Boston on the evening of the 29th of May. It was re-written and preached to my own people, July 3d. Since then, it has been delivered in three different towns. Several persons have expressed a desire that it should be published. I have therefore amended and enlarged it ; and now respectfully offer it to the perusal of my fellow citizens of New-England.

THE AUTHOR.

# DISCOURSE.

EZEKIEL xxii. 29.

**The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy.**

TO-MORROW is our nation's Jubilee! Millions will hail it with exultation! Again will the history of our Independence be rehearsed—the deeds of our Fathers again recounted. We shall hear how firm they were in their resolves, how devoted in the fight, and how successful; and more than all, how magnanimously they suppressed every selfish wish, and, when they had redeemed it, gave up this goodly heritage to the people. The story has been often told, but it will bear repeating; and will be listened to by thousands with unabated delight.

The orators of the day will, no doubt, as usual, enumerate the many and great blessings which have been vouchsafed unto us—political and religious freedom—the general diffusion of knowledge—and the unexampled success of the labors and enterprises of our citizens. They will eulogize, in no measured terms perhaps, our civil Constitution; and indulge, as their predecessors have done, in high if not extravagant anticipations of our future greatness and glory.

My hearers, I hope I am not wanting in patriotism, if I may be unable to join in the approaching celebration, without some feeling of deep shame for my country. I am not insensible to the many favors we have received, the peculiar advantages we enjoy, and the intellectual and moral progress which we have made. But on the other hand, I cannot shut my eyes from the great sins we have committed, from the foul stains which are yet fresh upon our national character. In view of these, methinks it would become us to lower the tone of our rejoicing.

Undue self-gratulation will be as delusive to a nation as to a man. It is as unsafe for a people as for individuals to 'think of themselves more highly than they ought to think.' This mistake, however, we have committed egregiously, especially in the celebration of our national anniversaries. While year after year, we have filled the ethereal concave with the loud-swelling notes of self-applause, sins have accumulated among us to a frightful enormity, sins that have brought home to us from abroad the bitterest reproaches, and have challenged the displeasure of Heaven. Well nigh had we become (what we were called in derision) 'a nation of drunkards.' Thanks be to God, our eyes were opened to our alarming situation before it was too late, though our danger from Intemperance is not yet overpast. So, too, while we have been exulting in our peculiar privileges, party and sectarian spirit has diffused its baneful influences throughout our land. The harsh notes of political discord, sectional and local animosities, (to say nothing of polemic strife,) are resounding every where. Still farther, the unexampled facilities for trade, which were presented to us by the circumstances of Europe soon after our Independence, generated among us a lust of wealth, which has plunged many of our citizens into reckless if not unprincipled speculations, and the arts of dishonest traffic.

But worse, far worse than all, while we have been vaunting our free institutions, claiming for them the admiration of the world, and calling our land the birth-place of liberty, the asylum of the oppressed, we have been holding *two millions* of our fellow men in the most abject servitude. We still hold them thus, seemingly unconscious that we are outraging, in view of the world, the fundamental doctrine of our Constitution, and in sight of Heaven, the first principles of our Holy Religion! We have little claim, therefore, to the honorable titles we assume. There is not a nation on the earth, which is guilty of a grosser violation of the dearest rights of man than we are. We are trampling upon *two millions* of our race, denying them all the prerogatives of humanity, treating them as but a higher order of

brutes. I say *we* are doing this. I say so, because our national government permits slavery; not only permits, but upholds it; upholds it, not merely by the sanction which it gives to the laws of the southern States, but by its own enactments of the laws for those districts over which itself presides.

The words of Ezekiel to God's favored nation of old, may be repeated as justly applicable to us. 'The people of this land have used oppression, and exercised robbery, and have vexed the poor and needy.' Would that this allegation might be uttered to every assembly that may be gathered to-morrow throughout our country, and some fearless prophet send home the truth to every heart! Would that the future anniversaries of our Independence might be days of unfeigned humiliation, until the yoke of the oppressed millions be broken, and slavery be banished from among us!

Who of you, my hearers, have read of the cruel bondage suffered by the Israelites in Egypt, without feeling an abhorrence of their oppressors? I trust not one. Who of you have read of the slavery enforced upon their captives by the Greeks and Romans, and not cried shame upon the conquerors? Not one. Why then, I ask with high astonishment, are you so unmoved in view of similar enormities in our own land, in this enlightened age? How can you and your fellow citizens generally sing so complacently the praises of Columbia, while there are at least *two millions* here, to whom this country is no better than Egypt was to the children of Israel?

Perhaps you have not brought yourselves to realize that such is the fact. Still less may you be aware how much we are implicated in the guilt of their oppression. Most of the people of New-England have never seen the slaves, nor heard their cries. The sight and the sound of their sufferings are lost in the distance. Like that mighty river, which drains the waters of half our North America, so does this vast accumulation of physical, mental and moral misery flow on from year to year, increasing through our southern and western states, and the people here regard it not, or regard it as an ordinance of nature, over which they can have no control.

But are the people of New-England thus inattentive to human suffering elsewhere? No. We do not so withhold our sympathies from injured man in climes the farthest off. We are quick to hear the cry of the oppressed from the *ends* of the earth. And we denounce oppressors, be they who they may. We stop not to ask the character, much less the complexion of the sufferers. 'T is enough for us to know that they are men, and that they claim their birthright. How heartily did we sympathise with the South American Republicans in their struggles for liberty; not surely because we knew them to be enlightened, qualified to use aright and enjoy what they sought, but because, and only because, we recognized at once *their perfect right to freedom.*

The call for succor, which came to us from Greece, was heard and promptly answered in almost all our towns. And why? Because the Greeks were a more virtuous, intelligent people than their enemies? No. We had little reason to think them much better than the Turks. But they were the injured party, and therefore we roused ourselves to aid them. However our orators and poets may have gathered up the hallowed associations, which cluster over that classic land, these all were but the decorations, not the point of their appeal. It was the story of their wrongs which found the way to our hearts, and opened them for their relief.

Coming to us from any other land, the cry for freedom sends through us a thrilling emotion. We stop not to inquire, who they are that would be free. If they are men, we know they have a right to liberty. No matter how the yoke was fastened on them, whether by conquest or inheritance, we feel it should be broken. And though to break it, the whole social fabric of their oppressors must be overturned—still we say, let the yoke be broken! With what intense eagerness are we now listening to every day's report from Poland; and how do we exult when we hear the Poles are victorious! Yet we know little or nothing about them. Nor have they any other claim to our more kind regard than the Russians, excepting one, this one, they have been injured, subjugated, cruelly oppressed.

Thus we reason—thus we quickly feel in all cases but one; the one in which we are implicated with the oppressors. But is there any apology for our inaction and insensibility in this case, that will avail us at the bar of Heaven? Indeed, is there any which covers, even from the observation of the world, our egregious inconsistency? No—no. A stinging reproach is often sent home to us from abroad, and we have no shield to break its point or turn its edge.

Let me, however, examine with you the apologies which are generally made for the inactivity of New-England respecting Slavery—the reasons still urged by many for our persisting in this inaction.

The most common reason which I hear is, that Slavery *is confined* to the southern and western States, and we have properly no concern with it. Our brethren of those States, it is said, should be left to reform among themselves the defects of their own institutions.

But is it true, my hearers, that the institution of Slavery is thus confined and local? Some of my foregoing remarks implied that it is not. How can it be so considered? In the first place, we consent to live under a general government which assumes that some of its constituent States may hold colored men in bondage, and is pledged to sustain them in doing so. Again, in the formation of new States which occupy territories recovered from the wilderness long since the Union was established, our government has explicitly permitted the introduction of this odious system. Nor is this all. There are several portions of the land still under the direct control of Congress, in which the institution is upheld. Yes. In the very District of Columbia, where Congress assembles, and which is under its immediate supervision, slavery exists in all its abomination. In Washington, our capital city, there is a market for the sale and purchase of human beings. There too is a depot for those, who are engaged in the domestic slave-trade, an infernal traffic which is carried on in the United States to a great extent. My own eyes have seen, within a few miles of our Capitol, a drove of colored

men and women pinioned and chained, and led or driven along like cattle to be sold in Georgia. A kinsman of mine has lately told me that not long since he was awakened from his sleep at a public house in Washington, by the shrieks of a female in the street. He sprang from his bed and inquired the cause. 'O!' said some one from below, 'it is only a black wench who is sulky and will not go on with her gang,' (that were going to be sold in some southern market,) 'and so they are whipping her till she will go.' This occurred, my fellow citizens, and other transactions like it occur frequently within a stone's throw of that building, within whose walls are enacted the laws of the District of Columbia, and of the Union to which we belong. Now you cannot be ignorant that the *majority* of the members of Congress are from non-slaveholding states, and that during almost every session, acts are passed which recognize the lawfulness of slavery; and some which actually go to maintain that institution in the District of Columbia, Florida, and Arkansas.

Keep in remembrance the facts I have mentioned, and you will no longer allow the voice of remonstrance to be hushed by the suggestion, that we of New-England have nothing to do with Slavery—that it is the concern of individual States. This is not so. The whole nation is deeply implicated in this signal iniquity. So long as *our* Representatives in the national Legislature are permitted to vote for, or *silently consent to*, the passage of acts tending in any way to perpetuate the bondage of colored men, so long are we partakers in the sin.

But grant, for a moment, that we are not thus involved—grant all that is urged, that the sin of Slavery belongs wholly to the southern and western States. If we see not that they are attempting reformation, shall we not press them to consider its necessity, and persuade them to their duty? Is not this an office of good neighborhood, ay, of common humanity? Do we not owe as much as this to a foreign nation, and shall we do less for any portion of our own? Is that relation which subsists between the members of this confederacy such, that we are forbidden by it to be as faithful and fearless in admonition and re-

proof of each other, as we should be towards those who live across the Atlantic ? Shall we indeed send the truth abroad to the ends of the earth, and withhold it from those of our own household ? Is it proper for us to labor with the Hindoos, to persuade them to abolish their abominable customs, and can it be improper for us to seek the abolition of as great an abomination among our own citizens ? We shall be told that our southern brethren will not thank us for our counsels,—that they do not wish to hear the truth from us,—that they choose to manage their own affairs in their own time and way. What then ? What effect should this consideration have upon our duty ? Although it may be ungrateful to our brethren to hear the truth respecting slavery—although it may excite for a time their jealousy and hatred towards us, still if we are persuaded that they need to hear it—that it may deliver them from calamity and crime, we surely ought to hazard all consequences, utter and reiterate the truth kindly indeed, always dispassionately, but distinctly as possible.

One word more on this point, before we pass to another. The objection to which I have just replied reveals the depth of degradation to which our colored brethren are reduced among us. It implies, that in determining what our duty is respecting the slavery in the land, we are to consider only how our white brethren may be affected by our procedure. So long as they object to our interference, we should forbear. That is to say—we must ask leave of the oppressors, before we attempt any thing for the relief of the oppressed. If men had acted in other cases upon this principle, where would have been the great achievements of philanthropy ? Indeed, what would have become of the Gospel ?

Probably most who hear me are ready to grant, that what I have said would be true under other circumstances ; but you may suppose that all interference with the system of slavery must now be improper, because our Federal Constitution guaranties to the southern States (by implication, if not expressly) the privilege of holding slaves. Guaranties the privilege of keep-

ing men in bondage, depriving them of those very blessings, which that Constitution itself was intended to ensure to the people of this land! Guaranties permission to violate its own first principles!—permission to do the greatest wrong! Who are they that will soberly pretend this could have been done? I deny, peremptorily deny, that it was in the power of the parties, who framed our Union, to make a compact like this, that can be binding upon us, or could have been binding upon themselves. Where did the framers of our Constitution pretend they got the right to compromise '*the unalienable rights*' of man? Especially those of them who had pledged their 'lives, their fortunes, and their *sacred honor*,' for the support of our Declaration of Independence? Could they, who had so solemnly averred before the world, as a self evident truth, 'that all men are created equal,' vote or even silently consent that a certain part of the inhabitants of their own land should be slaves? They could not, without the most glaring self-contradiction. They did so, nevertheless, and so exhibited an inconsistency which has no parallel! The fame thereof will be eternal! It is manifest, most manifest, that they did what 'the Declaration' insists they had no right to do. Of course, they could not themselves have been bound, in justice or in honor, by such an agreement expressed or implied. For when men agree to do wrong, they are under a higher obligation to break, than to maintain the compact. Much less then could they entail upon us any necessity of this sort. If, therefore, we sanction the awful compromise they made, the sin is *all our own*. We cannot throw it back upon them. Every day that we consent to live under a government, which holds two millions of men in abject bondage, we consent to live in a state of signal unrighteousness. No necessity constrains us. If we do not every thing which can be done by lawful means to abolish slavery, we are as guilty of the wrong, as if it began with us. We must bear our part of the disgrace which rests upon our nation. Nor may we complain, as afflicted without cause, should we be overwhelmed by the calamities, which such iniquity must bring upon our country, 'if God is just, and his justice does not sleep forever.'

But I have something more to say in this connexion, touching the respect due to our Constitution. Was it intended, was it supposed, that that instrument could never be, and should never be, changed for the better? Did our fathers determine that it was perfect, or that their children should not attempt its improvement? Far otherwise. They made provision for the amendment of their work, whenever their successors should see cause to amend it. We are then at liberty, (in virtue of our Constitution at perfect liberty,) to speak and write freely against any part of that instrument which we do not approve, or against any of the laws, institutions and usages which subsist under it. Thus it is that all amendments must be begun. And surely if we have a right to *begin* any plans of improvement, we have an equal right to prosecute them, by all proper means, to their consummation. Our Constitution then does not lay us expressly or by implication under the slightest obligation to be silent respecting slavery. If it intends to secure to our southern brethren the privilege of holding slaves, it certainly does secure to us the right to object to their so doing, and to persist in our opposition, if we think slavery wrong in itself, or prejudicial to the country. Nor can our Southern brethren reasonably complain of us, if we exercise our right in a spirit of kindness, with due consideration of the peculiar difficulties of their situation, a ready acknowledgment of our participation in this national sin, and a manifest willingness to bear our full proportion of the labor and expense that may be necessary to remove our iniquity from us.

Few, I trust, if any, can be found in this community, who will openly justify slavery. More than a few, perhaps, think with me, that our fathers acted unrighteously when, in forming this confederacy, they consented to perpetuate the servitude of our black people, many of whom had been their companions in arms, privations and sufferings, through the war of our Independence. And many there may be, who will grant that we are under no absolute obligation to sustain the compromise which they made. But a large proportion of New-England people, I apprehend, if they think at all upon the subject, excuse them-

selves from doing any thing, on the plea that it is *inexpedient* for us to meddle with slavery. Expediency or inexpediency is so often alleged to excuse the non-performance of obvious duty, that the plea should ever be regarded with suspicion. Inexpediency will generally be found to mean no more than present loss, or pain, or exposure, or even inconvenience. But surely any or all of these should not be a bar to our going 'on, right on,' in any good cause. It is a question which seems to be unsettled in many minds, whether it may not sometimes be inexpedient to say what we know to be true, or to do what we know to be right. For myself I cannot doubt, that, under the moral government of God, 'truth is always better than expediency, or rather that truth is expediency.' In the present case, if it be wrong to hold men in bondage—to deprive them of all the prerogatives of humanity—to treat them only as a higher order of brutes—then it must be right to reprobate the wrong wherever it is found. If in our own country, true patriotism should quicken us to our duty. Unless it be expedient for our nation to continue in unrighteousness, it cannot be inexpedient for us to point out, and labor to remove, our iniquity from us. The greater it is, the more urgent should we be to correct it. The longer it has continued, the less willing should we be to delay our opposition. The deeper its roots have struck into the foundations of our social fabric, and the more its branches have spread over it, the more strength, determination and skill will be required to extirpate it. These are reasons for prompt, vigorous, unwearied efforts; surely not for inaction or silence another moment.

I am fully aware that the difficulties in the way are many and great. What then? We must meet them ere long. The sooner, therefore, the better. These difficulties can never be less than they now are. They are obviously increasing every year. Shall we draw back? Shall we hesitate to advance, because dangers threaten? Reflect. Certain destruction will overtake us if we persist in our iniquity. It can only be possible or at most probable evil that we dread, in attempting reformation. 'Do justice, let the consequences be what they may,' said a heathen.

Will a christian say less than this? Duties only are ours. Events are with God.

But here let us look for a moment at the consistency of some, who plead that it is inexpedient for us to interfere with slavery. They tell us that the agitation of this subject in New-England is very irritating to our southern brethren—that it tends to aggravate their jealousy, and to inflame their ill-will. Allow this to be so. There are other subjects upon which they have been equally quick to take offence. But respecting them, have we put any particular restraint upon ourselves, or been cautioned so to do? Have the feelings or interests of southerners been urged upon us in other cases, to prevent our saying or doing what we believed to be true or proper?

What could have enraged some of the members of our confederacy more than the Tariff, and questions growing out of it? This we foresaw. Did the apprehension seal our lips? Was our regard for our brethren so tender that we kept silence, or abstained from any efforts to effect what the majority of us knew would be for *our own* benefit, and persuaded ourselves might be for the good of the country at large? No. We pursued our object with unwavering determination, and exulted in our success—the disappointment and rage of many at the south notwithstanding.

Then again in the case of the Southern Indians, our conduct was similar. We knew that the States bordering upon their territory were resolved to get possession of it, and would be driven to madness if we defeated them. Still we exerted ourselves to the utmost in resistance to their unrighteous proceeding, and shall never, I trust, cease to lament our failure.

Other questions have arisen, from time to time, about which there has been the most direct collision of opinion, feeling and interest between the southern states and ourselves. Yet in no instance that I ever heard of, has our regard for them deterred us from uttering all our thoughts, and exerting all our energies to maintain the truth, or to carry our point, although in most of the instances to which I refer, we might have yielded to their

wishes *without sin*, but should only have compromised some pecuniary advantage or political right.

Therefore am I impelled to the conclusion, that our unwillingness to provoke to wrath our white brethren is not indeed the amiable motive of our forbearance respecting slavery. No. We are shamefully *indifferent* to the injuries inflicted upon our colored brethren. We are prejudiced against them. This is evident enough from our treatment of the blacks, who reside among us. It is true we call these free, but we do not suffer them to enjoy equal privileges with ourselves. We judge them not entitled to the same. And it is this prejudice which checks our rising sympathies for those that are in bondage, and reconciles us to the conclusion, that slavery and degradation are their irrevocable lot. If there were two thousand or two hundred, ay, if there were only twenty *white* men in captivity, easy enough would it be to awaken public feeling in their behalf, and even to call out the power and wealth of the nation, if they were needed, to redeem them. But because these two millions are 'guilty of a skin not colored like our own,' we consent that they should suffer a hard bondage; yea, we even sanction the laws by which they are held under the yoke. The blacks, we say, are an inferior race, and cannot be so improved as to fit them for the prerogative of self-government. This is a violent presumption. It is wholly without proof. Consider. The descendants of the Africans have never had an opportunity to rise among us. They have been kept down. They have been and are denied all education at the south; and here they are forbidden by our laws, or by our more unrelenting prejudices, to aspire to any elevation in society, and are marked as an inferior caste. When I reflect how our colored brethren have fared and are still faring in our land, the marvel with me is, that they are still so much like other men. And I am sustained by this with other considerations in the belief that, if they were permitted to enjoy equal advantages, they would in due time attain an equal elevation with ourselves. But we are prejudiced against the blacks; and our prejudices are indurated, I believe, by the

secret consciousness of the wrong we are doing them. Men are apt to dislike those most, whom they have injured most.

Were it not for this, we could not be so indifferent, as we are, to the awful accusation which lies against our nation, of holding two million men in bondage ; buying and selling them as chattels, robbing them of the fruits of their labor, depriving them of their children, embittering their lives with hard service, compelling them to toil as we do brute beasts—above all, depriving them wholly of the blessings of knowledge, and in most cases, even of the consolations of religion. I say, were it not for our prejudices, we should be all alive to this signal enormity, this crowning wickedness of our land, and not give ourselves rest until we had effected a thorough reformation. As Christians, we should of course adopt and pursue only *pacific* measures ; but as Christians, too, we should persevere in them, with a spirit which nothing could daunt, nothing discourage, nothing tire. We should banish our apprehensions, knowing this to be our duty. We should forget our party animosities, our local quarrels, even our unchristian disputes about Christianity, and write with one mind, one voice, one hand, as we have done against Intemperance, to wipe out this even fouler reproach upon our country, to dry up this even larger source of crime and misery.

Let it not be thought, because I am so earnest for the relief of the slaves, that I am regardless of the claims of their masters upon us. Both are our brethren. Both are alike entitled to our good offices. The duties which we owe to each, however, are not discordant. Slavery is a curse to all concerned in it—to those who enforce, as well as those who are compelled to endure it. This, intelligent Southerners themselves have often averred. No one has spoken to this effect more unequivocally, or with stronger emphasis, than President Jefferson, and his sentiments have frequently been reiterated by those who have had experience of their truth. After a course of striking remarks upon the subject, the author of Notes on Virginia says, 'the man must be a prodigy, who can retain his morals and

manners undepraved, by such circumstances,' as slave owners are placed in. And not only are the moral influences of slavery most baleful, but it is a blight also upon the very soil. 'It has reduced the value of land in Virginia to little more than *one fourth* of what it is in Pennsylvania.'

Nor is this all. The slaves are men. They have within them that unextinguishable thirst for freedom, which is born in man. They are already writhing in their shackles. They will, one day, throw them off with vindictive violence, if we do not unloose them. 'The hour of emancipation,' says Jefferson, 'is advancing in the march of time. It will come, if not brought on by the generous energy of our own minds, it will come by the bloody process of St Domingo.' Unless we raise them to the enjoyment of their rights, they will arise in the power of oppressed humanity, and fearfully avenge their wrongs. The power of oppressed humanity! before it Europe is now standing aghast, and the thrones of tyrants are tottering to their fall! We cannot long escape its fiery indignation. The Lord will surely see the affliction of his people, which are in *this* land; 'he will hear their cry by reason of their task-masters, and he will come down to deliver them out of our hands.' Some Moses, or at least a Petion, will be born among the children of Africa, who will teach them their rights, and lead them forth to their defence. And the God of our fathers, in whom we too profess to trust—'the Almighty has no attributes which can take side with us in such a contest.'

We owe it then to the masters, scarcely less than to the slaves, to be up and doing; to be active and fearless in the cause of truth and justice. It is impossible that all the provisions which the southern States have made, should long afford them protection from the wrath of the injured. Nothing but reformation can arrest the consequences of unrighteousness. Nothing but right doing can atone for wrong. It is irrational to suppose, that the day of retribution will be long delayed, if the injustice be persisted in. There are in this republic nearly two millions and a half of men, who, until this hour, have re-

ceived the deepest injuries. Of these, more than two millions are in abject bondage, and more than three hundred thousand, though nominally free, are enchained by us to a degradation scarcely less galling than actual slavery. Our Southern brethren, and we too, must hasten to convince them that we are unfeignedly penitent for the evil we have done them, by doing every thing, the case will admit, in the way of reparation. We must show them that we are willing, that we intend to elevate them, at the earliest period possible, to a perfect equality of rights and privileges with ourselves. They are entitled to as much—we must not, we cannot with impunity, deny it to them.

Here, some of you would perhaps admonish me of the very great danger, to the property and even to the lives of our southern brethren, which you suppose would follow any attempt to elevate the intellectual and civil condition of the blacks. I often hear it said—'Give the slaves knowledge and liberty, they will cut their masters' throats, and become vagabonds and banditti throughout the land.' Ah! how does this comport with the sentiments, we of New-England so freely utter on other occasions, respecting the influence of knowledge and liberty? We are not wont to speak thus of the tendency of these our own distinctive privileges. We do not apprehend that elsewhere such evils will follow the diffusion of intellectual light and civil freedom. No. We hail with peculiar pleasure, as a *certain* good, the increase of knowledge and liberty among every other people; not doubting that it will enlarge their views of moral obligation, purify their principles of conduct, and lessen the occasions and incentives to crime. Though we know, at the same time, that in any community the raising of the depressed classes must encroach upon the prescriptive rights of the elevated—reduce their power, perhaps their property; and that the process of great changes in society, generally brings inconvenience, sometimes loss, and even ruin upon those, who do not acquiesce and assist in it. Still, in every case but the one now before us, we should consider all these things as partial evils attendant upon universal good. It would be hard to persuade us

that the dissemination of knowledge and liberty among the serfs and peasants of Europe will render them worse men, or more dangerous members of society. And we every year contribute our thousands and tens of thousands to the support of those, who have gone into the darker regions of the earth, there to proclaim the gracious truths of the Gospel—truths which have proved to be the seeds of political, scarcely less than of intellectual and moral freedom.

By what process of reasoning then, or by what facts can it be made to appear, that the same cause will not produce the same good effects upon the ignorant and degraded in our own land, as in every other? What is there in the character of our slaves, which should render it necessary for us to withhold from them especially those blessings, which we are urging upon the acceptance of the ignorant and the oppressed, in every other part of the world? 'We have the uniform testimony of writers,' says the North American Review, 'and what is more than all, the authority of Park, that the negro character is mild, gentle and generous, not prone to resentments, and equally ready to forget, and reluctant to inflict an injury.' That these traits have not been obliterated in America, is evident from their infrequent attempts to avenge themselves upon their oppressors; and their hearty attachment to the whites who have shown them kindness. Unless, therefore, it be delayed until their long suffering is exhausted, any place really designed for the melioration of their condition would doubtless be met on their part by corresponding good feelings.

There is one other plea so often urged to arrest our interference with the institution of slavery, that it must not remain unanswered. We are told that should their bondmen be set at liberty, many of our southern brethren would be utterly impoverished, ay—to touch the tenderest feelings of our hearts—that not a few venerable widows and helpless orphans, born to ease and affluence, would be at once reduced to penury; for that all their wealth is vested in their slaves.

In reply it were enough to say, *man cannot have 'a good title' to the liberty of man;* excepting only in those cases where

liberty is forfeit to society in consequence of crime. This is obviously true—an ultimate fact—a law of nature. No argument can be necessary to prove it. The abolition of slavery would, therefore, take from our southern brethren *only what does not now belong to them.* This is already acknowledged by not a few of themselves ; and I am confident that many more, whose pecuniary circumstances would be most affected by the change, will be the first to acquiesce in it, when they shall be brought to realize the enormous wickedness of the present system.

It cannot be denied, that, in some instances, the emancipation of the blacks may turn the abodes of wealth into habitations of want. Such reverses of fortune, however, are occasioned, probably to as great an extent, by new laws arresting or turning the career of commerce, or of our moneyed institutions. Above all, are these reverses the inevitable consequence of war, that heathen custom which is still so popular throughout Christendom. Yet if the rulers of our nation, the political demagogues and reckless partizans, were resolved upon this savage mode of redressing an injury, or gathering a few wreaths of military glory, in vain should we plead with them to forbear, pointing them to the thousands of wives that would certainly be made widows, and ten thousands of children that would become orphans, and the millions of debt that would be accumulated upon the nation, and the poverty, disease and crime that would be diffused among us even if the highest success should crown their mad project. This plea in such a case, I fear, would not be listened to a moment, or would be set aside by an unfair application of that great truth, ' that partial evils are often attendant upon universal good.' Why then should this plea be of any avail in the present case, when we are calling upon the nation to do right rather than wrong, to do good and not evil ?

But I will not dismiss it here. As the holders of slaves were led to make this investment of property in the liberties of their fellow men, not only by the example of *our* fathers as well as their own, but also by *the implied guaranty of our national government* that it should be a valid investment, we are bound as a

nation to indemnify, so far as is practicable, all who may be materially injured by the overthrow of that institution which we have upheld among them. And better, far better would it be to incur a debt of hundreds of millions, if so much were necessary to accomplish the abolition of slavery, than to squander half as much as we have already done in war.

By this time you may think it incumbent upon me to show in what way this momentous change, in the condition of two millions of the inhabitants of this land, is to be effected ?

Probably the best method to be adopted, is not yet ascertained ; nor will it be until we have made fair trial of several. Let it not, however, be said, that we ought to do nothing until we have discovered what the best method is. We do not refrain thus from effort in other cases. Why should we in this ? Whenever any calamity has befallen us, or seems to be impending, we set ourselves at once to avert or remove it, if possible. And we generally have to learn by trial—by often repeated trials—yes, by unsuccessful, no less than successful experiments, what are the best means of relief.

Let the people anxiously inquire what can be done, and they will be informed. Let the wise heads and the good hearts of our countrymen be seriously addressed, to the abolition of slavery, and they will soon compass and comprehend the subject in all its parts. I am aware that now it seems to be beset with appalling difficulties. But these must be encountered ; and who, that believes from the heart in the moral government of God, can doubt that we shall be enabled to surmount these difficulties, if we go forward to our duty in humble reliance, feeling that any thing we may incur will be better than to continue as we now are. For myself, when I have been contemplating this subject, I always rise in the determination, that the abolition of slavery ought to be attempted, cost what it may ; for that it is preferable to suffer evil in any measure, than to continue doing evil. If I know my own heart, 'I had rather be myself the slave, and wear the chains than fasten them upon another.' And much as I love my country, I had rather we should cease to be

an independent people, than to remain as we now are, the oppressors of millions. Let, then, no fears for ourselves detain us from attempting, with all our might, by christian means, to remove this wickedness from us.

I say by christian means. Palsied be that tongue, which would counsel violence upon our southern brethren, or would utter a syllable to excite their bondmen to insurrection. Rather let unwearied pains be taken to soothe the irritated feelings of the slaves, and prevent their exasperation. Let the bond and the free blacks every where be thoroughly instructed in our holy religion. Let us open to their view the prospect of that blissful world 'where the wicked cease from troubling, and the weary are at rest.' Let them be taught what we ourselves have not yet learnt to act upon, the peculiarly evangelical principle of charity; that principle, which, if it becomes implanted in their hearts, will induce them to suffer injury long, and still be kind—to bear all things rather than return evil for evil—that principle which will persuade and enable them never to avenge themselves, but to commit their cause unto Him who judgeth righteously. Violence of every sort is inconsistent with our religion and our reason too; and frequently subverts the very purpose it would hasten to accomplish. It ought, therefore, to be of all things avoided by those who aim at the abolition of slavery. Our colored brethren should, even more than others, abstain from it.

But while we are entreating them to bear and forbear, we are bound to do all we can to lighten their heavy burthen.

The first thing to be done is to awaken the public sympathy in their wrongs—to urge their peculiar claims upon the bumanity and justice of the American people, and to prick the consciences of their oppressors. Information respecting them must be diffused throughout our community. The strong appeal in their behalf should be fearlessly uttered every where. The citizens of New-England need to hear it, scarcely less than those at the South and West. The details of the slavery in our republic should be spread before the people. Few realize it in

half its extent and abominations. Most of us in this part of the country seem to be wholly unconscious that we are the holders of slaves. Occasionally, indeed, the fact is alluded to ; but then too often in such cold terms of acquiescence as we use in allusions to the Dismal Swamp. It is allowed to be, like that, an ugly feature on the fair face of our country ; but like that, it is regarded among us as established by nature—an incurable evil.

It is obvious, too obvious, that we are not moved as we should be at ' the wrong and outrage ' in our land. The privations and sufferings of two millions of human beings in these United States must therefore be recounted and described. Their natural right to liberty, and all the prerogatives of man, must be insisted on. The awful criminality of those who hold them in bondage must be distinctly announced. Thus the minds of the people would be enlightened, and their hearts impressed ; until a corrected public opinion and feeling would be brought to bear with all their force upon this national iniquity. Our eyes have seen, our ears have heard, of the moral wonders wrought in our day by public opinion. This same agent is competent to achieve the overthrow of slavery. Only let it be brought to bear with well directed steady aim, and it must, it will accomplish the victory over prejudice, and selfishness, and fear. Nothing that is wrong can bear investigation. Let then the truth, the whole truth, be told. Let it be busily repeated in every town and village in our land, at the north and the south—in the east and in the west. Every where there must be minds, which will embrace it quickly. Every where there must be hearts, which will be deeply affected. Every where there must be hands, ready to join in the cause of the oppressed.

I hastily said, let the whole truth be told. No,—no. The half of what is true, respecting the slavery in our land, will be enough to effect its abolition. There is no need that we detail what have been called the abuses of the system. We need not gather up for description the instances of singular cruelty, the scenes of heart-rending anguish, which have been witnessed at the south. It will be enough only to exhibit *the legal provisions*

for oppression—to rehearse the Slave-Laws * enacted and enforced by our state and national governments—this will be enough to show how atrociously wicked the system is. The cry of shame shall then be raised, and daily gather strength—a cry coming from every quarter of the land ; and it shall fasten the attention of our legislators, and keep it fixed intently, until they have devised a mode (doubtless a very simple one) by which our colored brethren may be raised, as soon as possible, to a full participation in the privileges of which we boast. Instead of spending their strength upon the mooted questions in political science, or upon unprofitable speculations about misty points of theology, the greatest minds among us will be impelled to assist our legislators to adopt and carry into operation the best measures for effecting this most desirable object. For all of every party and sect must, I think, agree in this—that that cannot be a wise or a righteous government, which holds two millions of its subjects in abject bondage—and that they surely cannot be a people of the Lord, who are living in defiance of his ' Royal Law.'

I have repeatedly alluded to our prejudice against Africans and their descendants—the opinion so prevalent among us that they are by nature a very inferior grade of human beings. This, I am persuaded, does more than any thing else to perpetuate their degradation. So soon, however, as a sense of justice shall bring our white brethren to a fair investigation of this opinion, they will find its correctness to be far from unquestionable. Climate, food, occupation, habits of living, and education, will account for great if not the greatest moral, intellectual and physical differences observable among the races of men. More information will in this case, as in others, dispel prejudice—lead the people to give further credit to the declaration of the Apostle, that ' God hath made of one blood all the dwellers upon earth ; ' and make them sensible how much they have done to prevent the rise of these oppressed fellow beings.

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* A small 8vo. volume was published in 1826, by Mr George M. Stroud, giving an account of the laws of slavery in this land of freedom.

Those of our citizens who are so zealous about internal improvements, if they cannot be affected by higher considerations, may be brought, by a full expose of the *wretched economy* of slave labor, to see that no measure can be devised which would be so conducive to the thrift of our country as the converting of two millions of slaves into two millions of free laborers. And all such as have only the welfare of the nation in view, would readily consent that this improvement shall first be made, though to effect it would consume all our surplus revenue.

The panegyrists of the Union must long since have perceived, that nothing threatens its continuance so seriously as the institution of slavery. If, then, they truly desire to preserve the Union, can they withhold themselves from the effort to avert its dissolution ?

No subject, probably, occupies the attention of the best minds in our country, at the present day, more than *popular education.* If the generous sentiments which they are so freely uttering in this behalf be correct, will they not ere long insist that this blessing should be first bestowed upon those who need it most ?

But above all, may we not confidently expect that the admirable spirit of missionary enterprise, which has gone to the ends of the earth to make proselytes, will soon be roused to still greater daring and enduring for the salvation of the millions in this christian land, upon whom not a ray of the Sun of Righteousness is now permitted to fall ?

So soon as an interest in the welfare of our colored population shall be generally felt, even in this portion of the States, if not before, our representatives will gather courage to speak of their rights and their wrongs, upon the floor of Congress. Discussions respecting them will often arise. A thorough investigation will be demanded into the condition of the slaves and of the free blacks : and no act of Congress unfriendly to either, will again be suffered to pass without determined opposition.

These things, you may tell me, will keep the nation in a turmoil of passion—and eventually throw us into a civil war.

My apprehensions are not so high. If the friends of liberty and justice preserve a christian demeanor, their opponents will soon be disarmed of their resentment. It will be apparent to them that we are not enemies to slave owners, but to slavery—that we wish the oppressors no harm, only that the oppressed may go free. But we ought ever to be willing to suffer in the cause of humanity, as well as to advocate it. The great heathen maxim which I have once quoted, still rings in my ear, and demands the entire homage of my understanding—'Let justice be done, whatever may be the consequences.' The attempt to abolish slavery will doubtless occasion some evils, but it will rid us of incomparably greater. It will rid us of our great transgression. To the admonitions of the timid and over-cautious, there need be but one reply—we have nothing to do with apprehension, when duty is before us. I hear it said, that the system of slavery is so interwoven with our confederacy, that the one cannot be removed without destroying the other. This I do not believe. I am confident that if the wise heads and benevolent hearts that are in our country would but exert themselves, the evil might be removed without destroying the good. But, my hearers, so impressed am I with a sense of the imperious obligation that is upon us, to abolish slavery as soon as possible, that I must say—if it be necessary, let the very foundations of our civil fabric be broken up—and if this rock of offence cannot be taken from under it, let the whole superstructure fall. If our republic cannot stand but upon the necks of two millions of my fellow beings, let it fall, let it fall, though I be crushed beneath it.

But I do not apprehend such a catastrophe. I have imagined it possible, and have used strong language in view of it, that you may justly appreciate the principle on which we are bound to act, i. e. to escape from crime, even if it be at the expense of our lives. Life has nothing that should make us wish to retain it, if it can be retained only by the compromise of what is better than life.

Many persons are startled whenever they hear the assertion, that slavery ought to be *immediately* abolished. 'The community,' they say, 'cannot become adjusted to so new a state of things. Neither are the slaves themselves prepared to be their own masters. An immediate dissolution of that relation which subsists between them and their owners, would be disastrous to both parties.' The least reflection, it seems to me, would allay all apprehension on this score. There is no danger that the event we so fervently desire, will come to pass too soon. They have a right to freedom now, and we claim it for them. But we are only too well aware, that time must intervene before they will be freed. Even if we were proposing the most summary procedure—if we designed to deliver them by force of arms—it would take a great while to enlist sufficient numbers in their cause—to arrange our plans of operation—and then to carry those plans into effect. But the course which I believe the advocates of immediate abolition would, to a man, recommend, will be, perhaps, a much more dilatory process. I have already marked out a part of it, and need not repeat. It is the only right course. It will be effectual. But its accomplishment will be a work of time. Ay, of so long a time, that we can have no patience with unnecessary delay. Therefore would we quicken our fellow citizens to their duty, by urging this appalling truth—that we are holding millions of beings in abject bondage, who have, *at this moment*, as perfect a right to liberty as ourselves! Surely their emancipation ought to be as immediate as it can be! How soon it may be effected, can only be known when the efforts that are to effect it shall have been made. Every one, therefore, is bound to come forward without delay to assist, as he may be able, in this great labor of love.

I have already mentioned many things that must be done, in behalf of the slaves. Others are proposed. There is not time for me to notice all. One, however, claims your attention.

The Colonization Society proposes to assist those of African descent, who may wish to return to the land of their fathers. There they may, at once, enjoy those privileges, from which

our prejudices here debar them. There they may sooner show to the world their capacity for self-government, and for the highest attainments in knowledge and virtue ; and put to shame those who would asperse their race. It is believed, moreover, that a colony established upon those benighted shores, may hasten the utter suppression of the slave-trade, and diffuse over that region of darkness the lights of Art, of Science, and of the Gospel. These are the avowed objects of the association. Another motive has been charged upon some of its branches and individual members. It is alleged that many have united with the Colonization Society, for the sake of hurrying the colored people away from our land. This is a base, foul motive, wherever it be found. These United States are the native country of most of the colored, as much as of the white population. If they prefer to abide here, they have as good a right so to do as we have, and it is our bounden duty to make this a pleasant home to them. Especially is this our duty, because they are the descendants of those whom our ancestors brought hither by a cruel compulsion.

May the Society, of which I speak, be speedily extinguished, if it indeed be founded upon the wish to get rid of our black population ! Some I know and many I believe there are, who have joined it with the single purpose of assisting any of our colored brethren, who may prefer to emigrate to a clime where there are no prejudices against them, and where they may at once enjoy the sweets of liberty, under the fostering care of our government, which has not yet the magnanimity to grant them that enjoyment here. All who are actuated by this motive alone, are deserving of the same praise that we now so heartily bestow upon those men in England, who assisted our puritan forefathers to found their colonies 'in this then howling wilderness.' It will ever be the signal disgrace of those times, that such men as the pilgrims were driven away from the abodes of civilization, because of their mode of faith. Hereafter it will be remembered against us of this day, as no less shameful, that we oppressed and treated cruelly so many of our brethren, only because of the tincture of their skin. But in the judgment of posterity, there

will be an honorable exception in favor of those, who assisted the oppressed in either instance to escape to a wilderness, from the unrelenting prejudices of people calling themselves christians.

But bear in mind, my hearers, that however abundant may become the resources of the Colonization Society, they can never be sufficient to transport any considerable portion of the blacks to Africa—even if any considerable proportion should be found willing to go thither. It is not at all probable that there will ever be fewer colored people in these States than there are now. While, therefore, we may cherish the colony at Liberia, we must not forget that we have a much greater work to do at home. We are to provide for the welfare and continued improvement of more than two millions of the descendants of Africa, who will ever be a part of our population. They must all be liberated from bondage, and from the burden of our prejudices. They must all be educated as we are, and, as soon as may be, constituted free citizens of these United States, enjoying the same civil and political rights and privileges as we do, and all the emoluments and honors to which their relative industry and worth may entitle them. To this result we must look forward, and begin now to provide for it.

It was my intention to have urged upon you the plan that is already in some progress for procuring the abolition of slavery in the District of Columbia. As we participate through our representatives in the government of that District, we certainly have the right, nay it is our duty to insist, that the institution of slavery shall be banished at least from that portion of the land, over which our national government has direct control. And one would suppose, even the most incredulous and the most timid could not object to an experiment being made on so small a scale, of the effect of liberty and education upon the descendants of Africa.

I also wished to call your attention to the peculiar propriety of our endeavoring to procure the repeal of all laws in the New England States, which are derogatory to the colored population; and to assist them all in our power to rise in the scale of intel-

lectual and moral worth. It will be to little purpose that we express the deepest interest in the greater wrongs, which they are suffering in other parts of our country, if we continue to hold them in degradation here.

But I have already trespassed upon your patience. If I have wearied you, blame me and not my subject. If I have laid down any propositions which seem to you unsound, do them the justice to consider and examine before you discard them. If I have made any assertions, which you think to be untrue, take the pains to inquire farther before you reject them.

No subject can have higher claims upon your immediate, long continued, serious attention. The millions in our land, who are denied all the rights of man, call to you for assistance. The imminent danger of the nation should rouse you to reflect and act. It is impossible, (if there be a moral government over the world,) it is impossible that we should continue in prosperity, if we continue in such unrighteousness. In the solemn words of Mr. Jefferson, I must again say, 'I tremble for my country when I reflect that God is just, and that his justice will not sleep forever.'

## BOOKS RECOMMENDED.

The following works are recommended to those who wish for information on the subject of slavery.

The History of the Abolition of the Slave Trade, by Thomas Clarkson. 2 vols. 12mo.

Thoughts on the Necessity of improving the Condition of the Slaves in the British Colonies. By Thomas Clarkson.

The Slavery of the British West India Colonies Delineated as it exists both in Law and Practice, and Compared with the Slavery of other Countries, Ancient and Modern. By James Stephen. 2 vols. 8vo.

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— — Resolution on the subject of the protest in the case of Dulany, and dissent in the case of Cunningham & co. [Phila., 1799.] Sm. 4°. No. 5 in *4412.101

— — Sundry resolutions. [Jay's treaty.] Published by the general agent for claimants. Phila.: pr. by J. Humphreys. 1798. Sm. 4°. No. 6 in *4412.101

Chiefly on the case of William Cunningham and co.

**Verger**, Rafael. [Four letters in Spanish from Fray Rafael Verger, dated 30th June, 3d August, 26th August, 28th August, 1771, reporting the state of the missions of California, and on the new ones proposed to be founded at San Diego and Monte Rey.] (24) ff. Manuscript. **G.351.17

**Vernon**, William Henry. Discours à l'Assemblée nationale, prononcé par M. William Henry Vernon, au nom des citoyens unis de l'Amérique. Séance du 10 juillet 1790. [Paris, Baudouin. 1790.] 8°. **G.353.33

**Villavicencio**, Juan José. Vida, y virtudes de el venerable, y apostólico padre Juan de Ugarte . . . missionero de las Islas Californias, y uno de sus primeros conquistadores. Impressa en México, en la Imprenta del Real, y mas antiguo colegio de San Ildefonso. 1752. Sm. 4°. **G.354.32

# 1800—1879.

Some of these books, especially of more recent date, are of inferior interest, but their titles are here given to show the extent and character of the purchase.

**Arfwedson**, Carl David. De colonia Nova Svecia in Americam Borealem deducta historiola. Die XIX Nov. MDCCCXXV. Upsaliæ. Map. 4°. **G.352.29

**Arnold**, Samuel Greene. An historical sketch of Middletown, R.I. Newport, 1876. 8°. *4438.116

**Auge**, Moses Mendenhall. Lives of the eminent dead and biographical notices of prominent living citizens of Montgomery county, Pa. Norristown, 1879. 8°. *4343.101

**Bank** of the United States. Report on the condition of the Bank, by the committee of inspection and investigation. Phila., 1822. 12°. *5646.97

**Barlow**, Samuel Latham Mitchell. [Thirty title-pages from the Barlow collection, reproduced by photographic process.] 4°. *2150.44

**Beck**, John B., and others. Report of the trial on an indictment for libel in "The American lancet," containing the whole evidence, speeches of counsel, &c. N. Y., 1831. 8°. 7695.39

Thourneisan. 1755. 8°. No. 3 in **G.353.02
Another copy is on 2319a.68.

**Malaspina,** Marcello. Bacco in America. Componimento ditirambico in lode della cioccolata colle note fatte al medesimo dal dottore Giuseppe Bianchini. N. p. [17—?] Vignettes. 4°. **G.351.28

**Marban,** Pedro. Arte de la lengva Moxa, con su vocabulario, y cathecismo. Compuesto por el P. Pedro Marban de la Compañia de Jesvs. [Lima, 1701.] Impr. real de J. de Contreras. Sm. 8°. **G.356.27

**Massachusee** Psalter: asuh uk-kuttoohomaongash David weche wunnaunche mookaonk ne ansukhogup John, ut Indiane kah Englishe nepatuhquonkash. The Massachuset Psalter: or, Psalms of David with the Gospel according to John, in columns of Indian and English. Boston, printed by B. Green, and J. Printer, for the Honourable Company for the propagation of the Gospel in New-England, &c. 1709. Sm. 8°. **G.356.20
This translation was made by Experience Mayhew.

**Melton,** Edward. Aenmerkenswaardige en zeldzame West-Indische zee- en land-reizen, door de Caribische eylanden, Nieuw-Nederland, Virginien, en de Spaansche West-Indien. Mit koopere platen verciert. Door een Voornaam Engels Heer E. M. en andere, opmerkelijk beschreven. t'Amsterdam, by de Weduwe van Gysbert de Groot. 1705. Sm. 4°. **G.354.38
A reprint of a portion of the 2d part of Melton's "Zee- en land-reizen," 1681.

**Mémoires** des commissaires du roi et de ceux de sa majesté Britannique, sur les possessions & les droits respectifs des deux couronnes en Amérique; avec les actes publics & pièces justificatives. À Paris, de l'Imprimerie royale. 1755. 3 v. Folded map. 4°. **G.352.20
Contents. — 1. Les mémoires sur l'Acadie & sur l'isle de Sainte-Lucie. 2. Les traités & actes publics concernant l'Amérique, en général, & les pièces justificatives des mémoires, sur les limites de l'Acadie. 3. Les pièces justificatives concernant la propriété de l'isle de Sainte-Lucie.
A fourth volume, on the island of Tobago, was published in 1757. The commissioners were, on the part of England, W. Shirley and Wm. Mildmay; on the part of France, M. de Silhouette and M. de la Galissonière. Barbier ascribes the authorship of the memoirs to MM. de Silhouette and de la Galissonière and particularly to the Abbé de la Ville, an ex-Jesuit. A translation of a part of this work is on *4310a.136.

**Memorial,** A, humbly shewing the past and present state of the land lying waste and un-inhabited between Nova-Scotia, and the province of Main in New-England in America. [London, 1721.] F°. No. 1 in **G.351.22

**Mirabeau,** Honoré Gabriel Riquetti, comte de. Discours du comte de Mirabeau. Dans la séance du 11 juin, sur la mort de Benjamin Francklin. Imprimé par ordre de l'Assemblée nationale. [Paris, Boudoin, imprimeur. 1790.] 8°. **G.354.24

**Muriel,** Domingo. Fasti Novi Orbis et ordinationum apostolicarum ad Indias pertinentium breviarium cum adnotationibus. Opera D. Cyriaci Morelli [pseud.]. Venetiis MDCCLXXVI. Prostat apud Antonium Zatta. 4°. **G.352.16
"A collection of all the orders, decrees, etc., given by the popes and kings of Spain, relative to the spiritual concerns of America, from its first discovery." — Rich. Bibl. Americana.

**Paloú,** Francisco. Relacion histórica de la vida y apostólico tareas del venerable padre fray Junípero Serra, y de las misiones que fundó en la California

lengua mexicana de P. Horacio Caroc
pañia de Jesvs. México, en la impr
bliotheca mexicana. 1759. Sm. 4°.
An abridgment of Carochi's work. A bibli
by Henry Harrisse is inserted.

**Pinfold,** Charles. Doctor Pinfold's
case of the petitioner's for settling
waste land, lying between Nova Sc
Province of Main in New-England,
[London, 1721.] 4°. No. 3 i

**Proceedings** of a board of general
by order of His Excellency Gen. Was
respecting major John André. Septen
Phila: printed by Francis Bailey.
Portrait inserted. 8°.

**Quelch,** John. The arraignment, tr
demnation, of Capt. John Quelch, a
his company, &c. for sundry piracie
and murder, committed upon the su
king of Portugal, her majesty's allie,
of Brasil, &c. London: printed for
1705. F°.

**Read,** John. In the case of Da
[Argument of the agent-general fo
States.] [Phila., 1798.] Sm. 4°. No. 3
Signed by John Read, jun.

— Observations on the part of the U
by their agent, to the reply of Da
Under the sixth article of [Jay's treat
1798.] Sm. 4°. No. 4
Signed by John Read, jun.

**Recueil** de voyages au nord, contena
moires très-utiles au commerce & à l
Amsterdam, J. F. Bernard. 1716.
Plates. Sm. 12°.

**Remembrancer,** The; or, impartial
public events. For the year 1775–178
J. Almon [and J. Debrett]. [1775]-
Maps. 8°.
Another copy is on *2323.9, but lacks vol. 1
is of the 2d edition. The Journal of the proc
gress, held at Philadelphia, from September
30, 1776 [*2323.8; **G.353.23], and A collectio
authentic papers [etc.], known as the P
[*2323.7; **G.353.22] are usually considered
publication.
Same. Vol. 1. [3d ed.] London, 177
**St. John,** Henry, viscount Bolingb
freeholder's political catechism. Ve
to be studied by every freeman
[Anon.] London: printed. [1733.]
don: re-printed and sold by T. G
Sm. 8°.

**Sales,** Luis. Noticias de la provinci
nias en tres cartas de un sacerdote r
del Real convento de predicadores de
amigo suyo. En Valencia por los herm
M.DCC.XCIV. 2 folded tables. 16°.
"Among the padres who left the country [Lo
in 1788 or the next year was Father Luis Sale
only work on California published by the Dc
The letters are signed F. L. S. and the archives
material to identify him with Fray Luis Sal
identity is now announced for the first time.
treats of geography and the Indians; the secon
torical material on the Jesuit and Franciscan
report on Nootka affairs; and the third treat
Dominican occupation and the author's ow

ral harbours, and a list of all the harbours of the original planters
e fish is taken, with their distances. About 1700. Sm. f°. **G.351.26

Fairborne in January, 1700, was appointed to
which he went to Newfoundland in charge of
o clear the coast of pirates. — Dictionary of
raphy, vol. 18.

; The: a collection of essays, written
f the new constitution, as agreed upon
eral convention, September 17, 1787.
nd A. M'Lean. 1788. 2 v. in 1. Sm. 12°. **G.356.16

In book form.

Charles Pierre Claret, comte de. Voyage
re du roi en 1768 et 1769, à différentes
monde, pour éprouver en mer les
arines inventées par Ferdinand Ber-
is, de l'Imprimerie royale. 1773. 2 v.
ibles. Folded maps. 4°. *5921.62

w-York pocket almanack, for the year
Thomas Moore, Philo. New-York,
e. [1774.] 32°. **G.356.49

tain. Board of trade. Copy of a
ion of the Lords commissioners for
plantations to his majesty, relating to
ndland trade and fishery; dated 19th
1718. [London, 1793.] L. 8°.
No. 1 in **G.351.31

t from a representation of the Lords
ers for trade and plantations, to his
lating to the Newfoundland trade and
ated 29th April 1765. [London, 1765.]
No. 2 in **G.351.31

ouncil. Copy of the report of the
he committee of privy council for
ie subject of the Newfoundland fishery;
March 1786. [London, 1786.] L. 8°.
No. 3 in **G.351.31

bability, The, of a north west passage:
from observations on the letter of
e Fonte . . . With three explanatory
By Thomas Jefferys. With an appen-
aining the account of a discovery of
coast and inland country of Labrador
1753. London: printed for Thomas
MDCCLXVIII. 4°. **G.352.22

ogued under the name of Jefferys, who cop-
s, was the publisher, and perhaps, the editor.
ccording to Meusel, was Theodore Surindrage,
d by Watt, Dragge. The authenticity of De
e is a disputed question; the Spanish original
n published." — Sabin.

oseph. Historia natural, civil y geográ-
naciones situadas en las riveras del
o. Nueva impresion: mucho mas
ie las anteriores, y adornada con ocho
as. Corregido por Ignacio Obregón
Antonio Juglá y Font]. Barcelona: en
de Cárlos Gibert y Tutó. MDCCLXXXXI.
Portr. Sm. 4°. **G.354.22

Henry. The present state of Virginia,
llege. By Messieurs Hartwell, Blair,
. Added, the charter for erecting the
ge, granted by their late majesties
m and Queen Mary of ever glorious
nemory. London: pr. for John Wyat.
I. Sm. 8°. **G.355.44

session de cette province. Londres, 1749. Sm. 8°.
**G.356.10; No. 1 in **G.355.82

**History**, The, of little Goody Twoshoes, otherwise called Mrs. Margery Twoshoes. The first Worcester edition. Printed at Worcester, Massachusetts. By Isaiah Thomas. MDCCLXXXVII. Woodcuts. 32°. **G.356.48

**Hobart**, Noah. A serious address to the members of the Episcopal separation in New-England, occasioned by Mr. Wetmore's vindication of the professors of the Church of England in Connecticut. Boston: printed by J. Bushell and J. Green for D. Henchman. 1748. Sm. 8°. **G.356.18

**Inglis**, Charles. [Proceedings of the Commissioners for carrying into effect the sixth article of the treaty of amity, commerce, and navigation, between his Britannic majesty and the United States, in the case of the Right Reverend Charles Inglis.] [Phila.? 1799.] Sm. 4°. **G.353.17

**Jefferys**, Thomas. Conduite des françois, par rapport à la Nouvelle Écosse, depuis la premier établissement de cette colonie jusqu'à nos jours. [Anon.] Traduit de l'anglois. Londres, chez les frères Vaillant. 1755. 24°.
No. 2 in **G.355.82

**Journal** of the proceedings of Congress, held at Philadelphia, from September 5, 1775 to April 30, 1776. Phila.: pr. London; repr. for J. Almon. 8°. **G.353.23

**Jouvancy**, J. de. Canadicæ missionis relatio ab anno 1611 usque ad annum 1613, cum statu ejusdem missionis, annis 1703 & 1710, auctore Josepho Juvencio, Societatis Jesu, sacerdote. Romæ, M.D.CC.X. [Albaniae, CIↃ.IↃCCC.LXXI.] 16°. **2311.39

Editio viginti-quinque exemplaria. — O'C. [E. B. O'Callaghan].

— De regione et moribus Canadensium seu barbarorum Novæ Franciæ. Romæ: ex typographia G. Plachi. M.D.CC.X. [Albaniae, CIↃ.IↃCCC.LXXI.] 16°. **2311.35

Editio vinginti quinque exemplaria. — O'C. [E. B. O'Callaghan].

**La Hontan**, baron de. Brief remarks concerning the cod-fishery, the beaver trade and the limits of New England and New France. Manuscript. 61 pp. Sm. 4°. **G.351.18

Written probably about the year 1700. There is a manuscript note by Jared Sparks, giving the reason for considering the Baron de La Hontan as the author of this paper.

**Lithgow**, William. Willem Lithgouws 19. jaarige landt-reyse uit Schotlandt, naer de vermaerde koninkrycken Europa, Asia en Africa . . . Uit't Engels overgeset, en met kopere platen verciert. Den derden druk van alle drukfouten verbeetert. t'Amsterdam, by Philip Verbeek. 1705. Sm. 4°. **G.354.11

**Lyttelton**, Thomas, 2d baron Lyttelton. Poems, by a young nobleman, of distinguished abilities, lately deceased; particularly, The state of England, and the once flourishing city of London. In a letter from an American traveller, dated from the ruinous portico of St. Paul's, in the year 2199, to a friend settled in Boston, the metropolis of the western empire. Also, sundry fugitive pieces. [Anon.] London: G. Kearsly. M.DCC.LXXX. 4°. **G.352.26

Tho. Cotes, for Iohn Bellamie. 1635. Folded map. Sm. 4°. No. 2 in **G.355.46

The three preliminary leaves of the second edition are omitted.

# 1700—1800.

**Abstract,** An, of the scheme of government so far as it relates to the grantees in trust, for settling the land lying between Nova-Scotia and the province of Maine. [London, 1721.] F°.
No. 2 in **G.351.22

**Acrelius,** Israel. Beskrifning om de swenska Fôrsamlingars forna och nârwarande tilstând, uti det så kallade Nya Swerige, sedan Nya Nederland, men nu fôr tiden Pensylvanien, samt nâstliggande orter wid Alfwen De la Ware, Wâst-Yersey och New-Castle county uti Norra America. Stockholm, 1759. Sm. 4°. **G.354.15

**Allen,** Ethan. A vindication of the opposition of the inhabitants of Vermont to the government of New York, and their right to form into an independent state. [Dresden.] 1779. 16°. **G.355.78

**Alvarez de Colmenar,** Juan. Annales d'Espagne et de Portugal. [Trad. par P. Massuet.] Amsterdam, 1741. 4 v. Illus. Maps. 4°. **G.352.10

**Archdale,** John. A new description of that fertile and pleasant province of Carolina. [Added, Notices of the early history of South-Carolina.] London, 1707. Charleston, S.C.: re-printed. 1822. 8°. **G.353.19

**Bache,** Benjamin Franklin. Remarks occasioned by the late conduct of Mr. Washington, as president of the United States. 1796. [Anon.] Phila., 1797. 12°. *4449.129

— Truth will out! The foul charges of the Tories against the editor of the Aurora repelled. [Phila., 1798.] 8°. No. 2 in **G.353.32

**Barlow,** Joel. A poem, spoken at the public commencement at Yale college, in New-Haven: September 12, 1781. [Anon.] Hartford: pr. by Hudson and Goodwin. [1781.] Sm. 8°. **G.355.76

— The prospect of peace. A poetical composition, delivered in Yale-college, at the public examination, of the candidates for the degree of bachelor of arts; July 23, 1778. New-Haven: pr. by T. and S. Green, 1788. 12°. **G.354.28

**Cabrera y Quintero,** Cayetano de. Escudo de armas de México: celestial proteccion de esta nobilissima ciudad, de la Nueva España, y de casi todo el Nuevo mundo, María santissima, en su portentosa imágen del Mexicano Guadalupe, milagrosamente apparecida en el palacio arzobispal el año de 1531, y jurada su principal patrona el passado de 1737, en la angustia que ocasionó la pestilencia [etc.]. México, 1746. Sm. f°. **G.351.35

**Campbell,** George. The nature, extent, and importance of the duty of allegiance. A sermon, Aberdeen, Dec. 12, 1776, being the fast day appointed by the king, on account of the rebellion in America. 2d ed. Aberdeen, 1778. Sm. 8°. *4418.116

**Cawthorne,** Joseph. A plan of reconciliation with America; consistent with the dignity and interests of both countries. [Anon.] London, 1782. Sm. 8°. **4419.138

Madrid, MDCCXCIV. Portrs. Map.

Otto's memoir was published in Transactions can phil. society, vol. 2 [**E.145.2.2].

**Collection,** A, of interesting, authe relative to the dispute between Great America, shewing the causes and prog misunderstanding from 1764 to 1775. Almon. M.DCC.LXXVII. 8°.

Usually considered as a part of the Remembr **G.353.21]. Often called the Prior docum copy is on *2323.7.

**Concilios** provinciales primero, y se brados en la muy noble y muy lea México, presidiendo el Señor D. Fr Montúfar en los años de 1555, y 1565. Sr. D. Francisco Antonio Lorenzana. en la imprenta de . . . D. Joseph Hogal. 1769. Plates. Sm. f°.

**Concilium** Mexicanum provinciale III Mexici anno MDLXXXV. præside D. D. et Contreras archiepiscopo ejusdem firmatum Romae die XXVII. Oc MDLXXXIX. Postea jussu regio ed anno MDCXXII. sumptibus D. D. Joan la Serna. Demum typis mandatum pensis D. D. Francisci Antonij a Mexici, anno MDCCLXX. Ex typograp sephi Antonij de Hogal. Sm. f°.

Another copy is on *6020.5. The proceedin two councils, in Spanish, may be found unde cilios provinciales.

**Cooper,** Myles. Poems on severa Oxford, pr. by W. Jackson. 1761.

**Cooper,** W. D. The history of No New-Brunswick: pr. by A. Blauvelt.

Devoted chiefly to an account of the revolutio colonies.

**Cortes,** Hernan. Historia de Nu escrita por su esclarecido conquista Cortes, aumentada con otros documen por . . . Don Francisco Antonio México: en la imprenta del Superi 1770. Plates. Maps. Sm. f°.

"Contains the second, third, and fourth Spa Cortes, being the second collection of them pu date. The notes of Lorenzana are of value, b local questions." — Sabin.
Includes the 1541 map of California.

**Declaration,** The, by the representa United Colonies of North America, general congress at Philadelphia, setti causes and necessity of taking up arms of the twelve united colonies by the in congress to the inhabitants of Gr their humble petition to his majesty address to the people of Ireland. gether for the use of serious thinki lovers of peace. London: pr. in the ye

**Defoe,** Daniel. The history of the coveries and improvements, in the sev sciences; particularly the great branc merce, navigation, and plantation, in the known world. [Anon.] London 1727. 8°.

. [London.] 1662. Sm. 4°. **G.354.50
ples on *2458.8; No. 5 in **H.87.18.

cias Laso de la, called the Inca. La
Inca, historia del adelantado Hernando
. . y de otros heroycos cavalleros es-
indios. Lisboa: impresso por Pedro
ño 1605. Sm. 4°. **G.355.41
ublisher and the date are the same, this copy has
ns in spelling and paging from that described in
ter Brown catalogue. The second edition in
ound on shelf-nos. *4360.57; **D.250.14.

age, José de. Norte de la contratacion de
ccidentales. Sevilla. Iuan Francisco de
. Engr. t. p., 1671. Sm. f°. **G.351.29

de brieven, antwoorden en andere docu-
n haer Ho. Mog: de Heeren Staten
r Vereenigde Nederlanden. Tot refu-
scheyde brieven en memorialen so van
van Grootbrittangien, als den extr. en-
ing, van tijt tot tijt aen haer Ho. Mog.
n en verhantrejckt. Tot Amsterdam,
ornelissz van Leeuwen, 1662. Sm. 4°.
**G.355.62

Philip. A true relation of the late bat-
in New England, between the English
quet salvages: in which was slaine and
ners about 700 of the salvages, and those
ped, had their heads cut off by the Mo-
th the present state of things there.
. by M. P. for Nathanael Butter and
nie, 1638. Sm. 4°. **G.355.66
n of this tract appeared in 1637. According to
Narrative and critical history of America, vol. 3,
was a reissue of the 1st edition and also a 2d edi-
As the imprint of this copy differs from that of
it is presumably the reissue mentioned. The
gins with p. 11. An imperfect copy with the
lon, pr. by Thomas Harper for Nathaniel Butter
lamie, 1638, is on **H.32.27.

judicious observation of that dreadful
ch appeared on November 18. 1680, and
until the 10th of February following.
s shewed the manifold judgments that
attend upon most parts of the world.
Written by J. W. in New-England.
. by J. Darby, 1683. Sm. 8°. **G.356.21

thaniel. A sermon preached before the
e House of commons at their late
ast, being on Wednesday, June 30. 1647.
rinted by R. I. for Stephen Bowtell.
4°. **G.355.14
on **H.12.13.

homas. An answer to W[illiam] R[ath-
larration of the opinions and practises of
hes lately erected in Nevv-England.
g those godly and orthodoxall churches,
than an hundred imputations fathered
id their church way, by the said W. R.
e . . . London, printed by Tho: Paine
rton. 1644. Sm. 4°. **G.354.18
thband's work is on **H.97.30.

ne, Richard. A discovrse and discovery
ovnd-land, with many reasons to prooue
y and beneficiall a plantation may there
fter a far better manner then now it is
d ed.] Imprinted at London by Felix
1622. Sm. 4°. **G.355.54
e 3d edition is on **H.97.27.

those that question the lawfulnesse of the action [Anon.] London, pr. by William Jones. 1630. Sm. 4°. **G.355.60

This tract "has generally been ascribed to the Rev. John White, of Dorchester, England. . . . The copy which I use, and which formerly belonged to Increase Mather, has on the title-page, in his handwriting, 'Mr. White, of Dorchester, author.' This may be considered good authority, as Increase Mather probably derived his information from his father Richard Mather, who came over in 1635, or from some other of the first settlers. . . . The Planters' plea appears to have been unknown to our historians. Neither Mather, Prince, Hutchinson, Bancroft nor Grahame make [sic] any use or mention of it." — Alexander Young, Chronicles of the first planters of Massachusetts Bay, p. 16. The tract is anonymous in the British museum catalogue, and by Halkett and Laing is ascribed to Rev. John Cotton. Reprinted in Force's Collection, vol. 2 [No. 3 in *4309.7.2; No. 3 in *2323.3.2].

**Williams**, Roger. The bloody tenent yet more bloody: by Mr. Cottons endevour to wash it white in the blood of the Lambe. Added a letter to Mr. Endicot, governor of the Massachusets in N. E. London, G. Calvert. 1652. Sm. 4°. **G.355.15

— Experiments of spiritual life & health, and their preservatives in which the weakest child of God may get assurance of his spirituall life and blessednesse and the strongest may finde proportionable discoveries of his Christian growth and the means of it. London, printed in the second month. 1652. Sm. 4°. **G.355.50

Pp. 27–34 are numbered 19–26; 44, 45 are numbered 36, 37; 48, 49 are numbered 40, 41. Reprinted by S. S. Rider, Providence, 1863 [*5442.12].

— A key into the language of America: or, an help to the language of the natives in that part of America, called New-England. Together, with briefe observations of the customes, manners, and worships, &c. of the aforesaid natives. Added spirituall observations. London, pr. by G. Dexter. 1643. Sm. 8°. **G.356.38

Another copy is on **H.24.16. This is the earliest printed book of Roger Williams.

**Wilson**, Samuel. An account of the province of Carolina in America. Together with an abstract of the patent. London: pr. by G. Larkin, for F. Smith. 1682. 4°. **G.355.43

Reprinted in Carroll's Hist. coll. of South Carolina, vol. 2, pp. 19–35. N. Y., 1836 [*2375.1].

**Winslow**, E. The danger of tolerating levellers in a civill state: or, an historicall narration of the dangerous pernicious practices and opinions, wherewith Samvel Gorton and his levelling accomplices so much disturbed and molested the severall plantations in New-England. . . . London, printed by Rich. Cotes for John Bellamy, . . . 1649. Sm. 4°. **G.355.67

— Hypocrisie unmasked: by a true relation of the proceedings of the governour and company of the Massachusets against Samvel Gorton (and his accomplices). . . . Together with a particular answer to the manifold slanders, and abominable falshoods which are contained in a book written by the said Gorton and entituled, Simplicities defence against seven-headed policy, &c. London, printed by Rich. Cotes for John Bellamy, 1646. Sm. 8°. **G.355.40

**Wood**, William. Nevv Englands prospect. A true, lively, and experimentall description of that part of America, commonly called Nevv England. Printed at London by Tho. Cotes, for Iohn Bellamie. 1634. Folded map. Sm. 4°. No. 1 in **G.355.46

printed by George Miller, MDC.XLV. Sm. 4°.
**G.355.23

Another copy is on **H.97.32.

— The sincere convert, discovering the paucity of true believers; and the great difficultie of saving conversion. By Tho. Shepheard. London, pr. by T. P. and M. S. and are to be sold by J. Sweeting, 1643. Sm. 8°. **G.355.83

The edition of 1641 is on *3459.85; of 1648 on 7443.68; of 1672 on *3459.26; of 1692 on **H.24.35.47; of 1742 on **H.15.25; H.24.54.

**Smith**, Captain John. A description of New England: or the observations, and discoueries, of Captain Iohn Smith (admirall of that country) in the north of America, in the year of our Lord 1614: with the successe of sixe ships, that went the next yeare 1615 . . . At London printed by Humfrey Lownes, for Robert Clerke. 1616. Folded map. Sm. 4°. **G.355.77

In the copy on **G.355.77, the title-page and map are facsimiles. Pp. 12–18 of the introductory matter and the last 2 unnumbered pages contain poems to Smith by George Wither, R. Gunnell, etc. There is another copy on **H.27.108.

— A trve relation of such occurrences and accidents of noate as hath hapned in Virginia since the first planting of that collony, which is now resident in the south part thereof, till the last returne from thence. Written by Captaine Smith coronell of the said collony, to a worshipfull friend of his in England. London: printed for Iohn Tappe, and are to bee solde at the Greyhound in Paules-churchyard, by W. W. 1608. Black-letter. Sm. 4°. **G.355.70

The earliest printed account of the settlement at Jamestown, covering the interval April 26, 1607 to June 2, 1608. The editor, I. H., in his address to the reader says: "some of the bookes were printed vnder the name of Thomas Watson, by whose occasion I know not, vnlesse it were the ouer rashnesse or mistaking of the workemen." Other copies have "written by a gentleman" on the title-page. The text in all the copies is the same. The running title is Newes from Virginia by which it is sometimes quoted. The reprint edited by Charles Deane is on *4513.16; *⁂4513.15. According to the British museum catalogue there should be a folding map.

**Solis y Rivadeneira**, Antonio de. Historia de la conqvista de México, poblacion, y progressos de la América septentrional conocida por el nombre de Nveva España. Madrid. En la imprenta de Bernardo de Villa-Diego. M.DC.LXXXIV. F°. **G.351.19

First edition. Continued to the death of Cortes by Salazar y Olarte: Historia de la conquista de México . . . Segunda parte, Córdoba, 1748 [*⁂4310a.133].

**Sommiere** aenteyckeninge ende deductie ingestelt by de Gedeputeerden vande Hooge Mogende Heeren Staten generael der Vereenighde Nederlanden: op de lest-ingediende memorie van den Heere George Downing, extraordinaris envoye van den koningh van Groot Brittannien. In's Graven-Hage. 1665. Sm. 4°. **G.355.24

Contains the deduction of the Dutch title to New Netherlands, to prove that Charles II had no right to occupy that country. According to Sabin this is the 5th edition of this tract. Pp. 9–16 are missing.

**Spain**. Consejo real de las Indias. Ordenanzas del Consejo real de las Indias. Nvevamente recopiladas, y por el rey Don Felipe Qvarto N.

**Stephenson**, Marmaduke. A call to life, and out of the dark waye ships of the world where the seed is h age under the merchants of Babylon Marmaduke Stephenson, who (togetl other dear servant of the Lord cal Robinson) hath (since the writing here death, for bearing witnesse to the amongst the professors of Bostons ju New England. . . . London, printed Simmons. 1660. Sm. 4°.

Has much to say of Mary Dyer. Reprinted society reprints, 3d series [4552.50.3].

**Strength** out of weaknesse; or a gl festation of the further progresse of among the Indians in Nevv-England. in sundry letters from divers minister to the Corporation established by Pa promoting the Gospel among the heat England: and to particular members t the last treatise to that effect, pulisl Mr. Henry Whitfield late pastor at Gilf England. London: printed by M. S John Blague and Samuel Howes. 165

This is the first edition, in which "The Epistl is signed by twelve ministers. See note in towards an Indian bibliography.

**Thorowgood**, Thomas. Ievves in A probabilities that the Americans are o London, printed by W. H. for Tho. S Sm. 4°.

**Traité** de neutralité, conclu à Londr vembre 1686. Entre les rois de Franc terre touchant les païs des deux rois er Paris, par Sebastien Mabre-Cramoisy. M Sm. f°.

"When d'Iberville, by order of de Denonville stigation of the 'Compagnie du nord,' expelle from Hudson's bay in 1686, the news produced England that James II. proposed the following was accepted by Louis XIV. as highly favc French colonies — but in less than six month violated it, and war broke out in the spring of uscript note by Henry Harrisse.

**True** account, A, of the most conside rences that have hapned in the warre English and the Indians in New-Englar fifth of May, 1676 to the fourth of A London, printed for B. Billingsley, 167 No. 2 in

**Underhill**, John. Nevves from Ame new and experimentall discoverie of land; containing, a trve relation of th proceedings these two yeares last p figure of the Indian fort, or palizado printed by J. D. for Peter Cole. 1638.

The plate is a fac-simile.

**Vane**, Sir Henry. The retired mans r or the mysterie and power of god ing forth in the living word, to the the mysterie of iniquity in the m and purest forms. London, pr. by are to be sold by T. Brewster. 1655.

Two other copies are on **H.63.6; **H.94.42.

added some letters, papers [etc.].

nted by John Macock, for Michael . Sm. 4°. **G.353.18

Tilliam. The Jewes synagogue: or, a erning the ancient orders and manner ed by the Jewes in their synagogue- . . By William Pinchion, of Spring- England. London, printed for John 652. Sm. 4°. **G.353.31

Paul. Narratio historica eorvm, qvæ in Nova Francia fortiter egit, & passa DC.XLIIX. & XLIX è Gallico in Latinum . Georgio Gobat. Oeniponti. Typis 1650. 32°. **G.356.47

vm gestarum in Novo-Francica mis- 1613 & 1614. Ex Annvis litteris esv impressis. Lvgdvni, apvd C. graphvm. CIↃ IↃC XIIX. [Albaniae Munsellius. CIↃ IↃCC LXXI.] 16°. **2311.37

quinque exemplaria. O'C. [E. B. O'Callag-

la levée du siége de Québec, capitale lle France. [Tours, chez P. Girpon. . 4°. **G.353.14

Manuel. El Marañon y Amazonas. os descvbrimientos, entradas, y redvc- ones, trabajos malogrados de algvnos es, y dichosos de otros, assi tempo- espiritvales en las dilatadas montañas, os de la América. Madrid, en la im- ntonio Gonçalez de Reyes. 1684. F°. **G.351.30

eciable por su rareza, y por hallarse en él es- copiada la obra de Cristóval de Acuña, sobre nto del rio de las Amazonas. Este resúmen 101 á la 141." — Salvá y Mallen.

, Arend. Voorlooper op't octroy, van log. Heeren Staten generael, verleent oggeveen en sijn medestanders over de zee ofte beter geseght het onbekende s werelts, gelegen tusschen de meridi- te Magalanes Westwaert, tot de meridi- va Gunea, soo noordtwaert als zuydt- Middelburgh, gedruckt by Pieter van 1676. Sm. 4°. **G.355.58

which contains the whole western coast of fornia appears as an island.

ief and perfect journal of the late pro- d success of the English army in the , continued until June the 24th. 1655. eye-witnesse. London, printed, 1655. **G.355.61

is in 4285.58. Describes the expedition sent out when Jamaica was taken from the Spaniards.

eodat, Gabriel. Le grand voyage dv rons, situé en l'Amérique vers la Mer erniers confins de la nouuelle France, a. . . . Auec vn Dictionaire de la onne. Paris, chez Denys Moreav. . 16°. **G.355.79

ier, Jean Baptiste de Lacroix Chevrières présent de l'église et de la colonie fran- a nouvelle France, par M. l'évêque de ris, chez Robert Pepie. M.DC.LXXXVIII. **G.355.81

Garcia de Ovalle . . . hizieron cavsa, y pronunciaron sentencia de muerte, y confiscacion de todos sus bienes . . . contra el maestre de campo Ioseph de Salzedo . . . Respvesta á la acvsacion . . . Valladolid, Antonio Rodriguez de Figueroa. [1679?] Sm. f°. **G.351.40

Pp. 51–58, Alegato del señor fiscal del Consejo de Indias [etc.].

"This sentence of death against Salzedo was executed in consequence of the revolution fomented by him in the silver mines of Laicacota in Peru, in 1665." — Manuscript note by Henry Harrisse.

**San Roman**, Antonio de. Historia general de la Yndia Oriental. Los descubrimientos, y conquistas, que han hecho las armas de Portugal, en el Brasil, y en otras partes de Africa y de la Asia; y de la dilatacion del Santo Euangelio por aquellas grandes prouincias desde sus principios hast'el año de 1557. Valladolid: Luis Sanchez acosta de Diego Perez. 1603. Plate. Sm. f°. **G.352.15

**Santa Teresa**, Giovanni Giuseppe di. Istoria delle gverre del regno del Brasile accadvte tra la corona di Portogallo e la repvblica di Olanda. Parte prima, seconda. Anno MDCXCVIII. In Roma, nella stamperia degl' eredi del Corbelletti. 2 parts in 1 v. Folded plates. Portrs. Folded maps. F°. **G.351.23

**Sartolo**, Bernardo. Vida admirable y mverte prodigiosa de Nicolas de Ayllon, y con renombre mas glorioso Nicolas de Dios, natvral de Chiclayo en las Indias del Perv. Madrid: por Iuan Garcia Infançon. 1684. Portr. 8°. **G.354.56

**Savage**, Thomas. An account of the late action of the New-Englanders, under the command of Sir William Phips, against the French at Canada. London, T. Jones. [1691.] Sm. 4°. **G.354.36

**Schouten**, Willem Corneliszoon. Diarium, vel descriptio laboriosissimi, & molestissimi itineris, facti à Guilielmo Cornelii Schoutenio, Hornano. Annis 1615. 1616. & 1617. Qui à parte Australi freti Magellanici, novum ductum, aut fretum, in magnum Mare Australe detexit, totumque orbem terrarum circumnavigavit. Amsterdami, sumptibus Ludovici Vlas-blom. [166–?] 2 maps. 5 plates. Sm. 4°. **G.355.34

The dedication (2 pages) is lacking from this copy.

**Shattock**, Samewell. A copy of a letter sent from New England, to Friends. Manuscript. (2) pp. Sm. 4°. No. 2 in **G.355.19

Shattuck was the bearer of King Charles Second's letter to Endicott forbidding further proceedings against the Quakers. It is undated, but must have been written in December, 1661.

**Shepard**, Thomas. The clear sun-shine of the Gospel breaking forth upon the Indians in Nevv-England. London, printed by R. Cotes for John Bellamy, 1648. Sm. 4°. **G.355.16

"This may be considered the third printed record of the progress of the missions among the Indians of New England." — John Carter Brown catalogue. Pp. 16-29 contain a letter from John Eliot to Shepard. Reprinted by Sabin, 1865 [*_*4502.10].

— The day-breaking, if not the sun-rising of the Gospell with the Indians in New-England. [Anon.] London, printed by Rich. Cotes, for Fulk Clifton, 1647. Sm. 4°. **G.355.20

Reprinted by Sabin, 1865 [*_*4502.9].

don, printed by M. Clark, 1689, reprinted 1698. Sm. 4°. **G.353.27

**Losa**, Francisco. Vida qve el siervo de Dios Gregorio Lopez hizo en algvnos lvgares de la Nueua España. Principalmente en el pueblo de Santa Fè. Madrid, en la Imprēta real. M.DC.LVIII. Sm. 4°. **G.354.34

— La vida, qve hizo el siervo de Dios Gregorio Lopez, en algunos lugares de esta Nueua España. Lisboa. Por Pedro Crasbeeck. 1615. 16°. **G.356.43

**Maffei**, Giovanni Pietro. L'histoire des Indes Orientales et Occidentales dv R. P. Iean Pierre Maffée, . . . traduite de Latin en François par M. M[ichel] d[e] P[ure]. Avec deux tables. Paris, Robert de Ninville. M.DC.LXV. 4°. **G.352.23

**Massachusetts** colony. General court. A true copie of the Court booke of the Governor and Society of the Massachusetts Bay in New England. Manuscript. 314 pp. (minus 5, 6, 135, 136). F°.

An extended notice of this unique manuscript may be expected in a future Bulletin. It is by far the most valuable acquisition from the Barlow Library, and, on the whole, the most important single possession of the Boston Public Library. A short account is in the Bulletin for April, 1890, p. 207.

**Mather**, Increase. A narrative of ye miseries of New-England, by reason of an arbitrary government created there. [Anon.] (4) pp. Manuscript. Transcript. Sm. 4°. **G.354.42

Inserted are four slips containing manuscript notes by White Kennett. The Boston edition of 1688 may be found on shelf-no. **H.88.6. Reprinted by the Prince society, 1869 [**4315.5.2].

**Mitchel**, Jonathan. A discourse of the glory to which God hath called believers by Jesus Christ. Delivered in some sermons out of the 1 Pet. 5 chap. 10 ver. Together with an annexed letter. London, N. Ponder. 1677. 24°. **G.356.36

Copies of the 1721 edition on **H.99.38; **H.23.54.

— Nehemiah on the wall in troublesom times. A sermon preached at Boston in N. E., May 15, 1667, the day of election there. Cambridge: printed by S. G. and M. F. 1671. Sm. 4°. **G.355.13

Other copies are on **H.18.2; **H.26.140; **H.95.3.

**Moreau**, Pierre. Klare en waarachtige beschryving van de leste beroerten en afval der Portugezen in Brasil. Door J. H. Glazemaker vertaalt. t'Amsterdam, J. Hendriksz en J. Rieuwertsz. 1652. Map of Mauritzstadt. Illus. Sm. 4°. **G.354.51

**Mourt**, George. A relation or iournall of the beginning and proceedings of the English plantation setled at Plimoth in New England, by certaine English aduenturers both merchants and others. . . . As also a relation of fovre seuerall discoueries since made by some of the same English planters there resident. 1. In a iourney to Pvckanokick. 2. In a voyage made by ten of them to the kingdome of Nawset. 3. In their iourney to the kingdome of Namaschet, in defence of their greatest king Massasoyt against the Narrohhiggonsets. 4. Their voyage to the Massachusets. London, Iohn Bellamie. 1622. Sm. 4°. **G.354.52

Young states that this work was in the main the joint production of William Bradford and Edward Winslow. H. M. Dexter also discusses the authorship in the preface to his edition of this Relation [**4503.5].

**Noyes**, James. Moses and Aaron: of church and state; containing two . . . Published by Benj. Woodbridg printed by T. R. for Edmund Paxton. 4°.

The Epistle dedicatory to the king, and To signed Thomas Parker, of Newbury. A cop has 24 additional pages with the title Subordir not offensively resist supreme power, etc.

**Oakes**, Urian. New England pleade pressed to consider the things which peace at least in this her day . . . D sermon at Boston in New-England, M being the day of election there. Cambr by Samuel Green. 1673. Sm. 4°.

Another copy is on **H.26.146.

**Oñate**, Alonso de. Parecer de vn h en la facvltad de teología y canones, y misma facultad, y de muchos años de en las cosas de las Indias, cerca del sonal de los Indios del Piru, y Nue [Madrid? 1610?] F°.

"A legal opinion touching the right of the crow Indians of Mexico and Peru to work in the mine of the Spanish government." — Henry Harris

**Pagan**, Blaise François, comte de Mer historical & geographical description country & river of the Amazones in A with a mapp of the river, and of it being that place which Sr. Walter Rale to conquer and plant, when he made h Guiana. Translated by William Ham don, J. Starkey, 1661. Sm. 8°.

Une paraphrase d'un ouvrage du jésuite espag de Rennes. — Larousse.

**Palafox y Mendoza**, Juan de. E noche buena. Práctica breve de las nocimiento fácil de los vicios. Añadi tado. Vique. [1658?] J. Dorca. 16°.

**Pellham**, Edward. Gods power and shewed, in the miracvlous preservatio erance of eight Englishmen, left by n Green-land anno 1630, nine moneths dayes . . . With a description of the c and rarities of that barren and col Faithfully reported by Edward Pellham eight men aforesaid. London, printe for Iohn Partridge. 1631. Sm. 4°.

The map is wanting. This is also printed in C lection of voyages, vol. 4, pp. 743–751. Lo [*6270.3.4].

**Penington**, Isaac. An examination of or causes, which are said to induce t Boston in New-England to make that of banishment upon pain of death agai kers. London, printed for L. Lloyd. 4°.

**Peters**, Hugh. A word for the armie words to the kingdome. To cleare t cure the other. London, printed by M for Giles Calvert, 1647. Sm. 4°.

Another copy is on **H.12.16.

**Philo-Britan**, pseud. The defence o settlement at Darien, answer'd paragra graph. London, printed, and sold by t ers of London and Westminster, 1699.

Rothwell and Henry Overton. 1641.
**G.354.53

s on **H.32.40.

omas. The sovles vocation or effect-
o Christ. By T. H. London, pr. by
d, for Andrew Crooke. 1638. Sm. 4°.
**G.355.21

reliminary matter and the body of the work
le-page bearing the date 1637. A copy on
the unnumbered leaves, or Table, at the

is. The spirit of the martyrs revived,
mpendious collection of the most re-
ssages, and living testimonies of the
. . . and faithful martyrs in all ages.
dition to The spirit, etc.] Printed in
82. Re-printed in the year 1750.
**G.354.25

has the title: An addition to the book en-
rit of the martyrs revived. It being a short
e remarkable persecutions in New-England;
our faithful martyrs, who suffered death at
on page 19 is said to be taken from George
England judged, published in 1661.

William. The present state of New-
London: printed for Tho. Parkhurst.
4°. **G.354.33

nse (1) p.; Title (1) p.; 1 p. blank; Epistle
pp; Advertisement to the reader (2) pp; To
Ir. William Hubbard, (2) pp: Upon the elabo-
New-England's passions, (2) pp.; Narrative of
31 pp.; Tables shewing the towns and places,
ript (6) pp.; Map of New-England (fac simile
lls map); Narrative of the troubles with the In-
ngland, from Pascataqua to Pemmaquid, 88 pp.
unts of the two maps called the White Hills
Hills map, by Charles Deane and Dr. Samuel
e Proceedings of the Massachusetts historical
series, vol. four [2355.12, 2d series, vol. 4].

aptain Edward. America painted to
. More especially an absolute narra-
north parts of America, and of the
nd plantations of our English in New-
Written by Sir Ferdinando Gorges. . . .
ce his decease, by his grand-child Fer-
rges Esquire, who hath much enlarged
severall accurate descriptions of his
don: printed by E. Brudenell, for Na-
k. 1658. Sm. 4°. (In Gorges, F.
ated to the life. London, 1659.)
**G.355.33

act is the work of Sir Ferdinando Gorges, and
ts and additions of the grandson are confined
o the reader. The running title is Wonder-
dence of Sions saviour and the pamphlet is the
sion of Johnson's work of 1654. See Poole's
tract [**4502.11].

of New-England. From the English
he yeere 1628. untill the yeere 1652.
Brooke, 1654. Sm. 4°. **G.355.27

by the running title Wonder-working provi-
Saviour.
s on **H.94.104.

obert. Nova Britannia. Offering most
ites by planting in Virginia. London:
1609. Sm. 4°. **G.355.73

Charles. Copie de trois lettres es-
ées 1625. et 1626. Par le P. Charles
périeur des missions de la Compagnie
a Novvelle France. Albanie: de l'im-
. Munsell. M.DCCC.LXX. 16°. **2311.38

Carayon, vol. 12 [*3535.58.12].

— Lettre dv père Charles l'Allemant svperievr de la Mission de Canadas; de la Compagnie de Iesvs. Enuoyée au père Hierosme l'Allemant son frère, de la mesme Compagnie. Où sont contenus les mœurs & façons de viure des sauuages habitans de ce païs là; & comme ils se comportent auec les Chrestiens François qui y demeurent. À Paris, Iean Bovcher. 1627. [Fac-simile reprint, Albany: J. Munsell. 1870.] 8°. **G.355.84
This letter is printed in Mercure françois, tome 13, pp. 12-35. Paris, 1629 [*4649a.1.23].

— Lettre du reuerend père L'Allemand, . . . enuoyée de Bordeaux au R. P. supérieur du Collége des Iésuites à Paris, et datée du 22 nouembre, 1629. À Paris, 1632. [Achevé d'imprimer à Albany, N.Y., par J. Munsell, juin, 1870.] 8°. *_*2311.80
Tirée à vingtcinq exemplaires, lesquels ne sont pas à vendre O'C. [E. B. O'Callaghan].

— Relation de ce qvi s'est passé en la Novvelle France en l'année M.DC.XXVI. Enuoyée au père Hierosme l'Allemant. À Paris: E. Richer. 1629. [Reprint, Albany: J. Munsell. 1870.] 8°. **G.355.85
This letter is printed in Mercure françois, tome 13, pp. 12-35 Paris, 1629 [*4649a.1.23].

**Le Clercq**, Chrétien. Nouvelle relation de la Gaspesie, qui contient les mœurs & la religion des sauvages gaspesiens Porte-Croix, adorateurs du soleil, & d'autres peuples de l'Amérique Septentrionale dite le Canada. Paris, chez Amable Auroy. M.DC.XCI. 16°. **G.356.19

**Lescarbot**, Marc. Le tableav de la Svisse et autres alliez de la France és hautes Allemagnes. Auquel sont descrites les singularités des Alpes, & rapportées les diuerses alliances des Suisses particulièrement celles qu'ils ont auec la France. Paris: Adrian Perier. M.DC.XVIII. Sm. 4°. **G.353.13

**Leslie**, Charles. Primitive heresie revived, in the faith and practice of the people called Quakers. . . . Added, a friendly expostulation with William Penn, upon account of his Primitive Christianity lately published. [Anon.] London: printed for C. Brome [etc.]. 1698. Sm. 4°. **G.353.36

**Linschoten**, Jan Huygen van. Description de l'Amériqve & des parties d'icelle, comme de la Nouvelle France, Floride, des Antilles, Iucaya, Cuba, Iamaica, &c. Avec vne carte géographique de l'Amérique australe. Amsterdam, Evert Cloppenpenburch. 1638. Sm. f°. No. 3 in **G.351.21

— Le grand routier de mer, de Iean Hvgves de Linschot hollandois. Continant une instruction des routes & cours qu'il convient tenir en la navigation des Indes orientales, & au voyage de la coste du Bresil, des Antilles, & du Cap de Lopo Gonsalves. . . . Nouvellement traduit de Flameng en François. Amsterdam, Evert Cloppenburgh. 1638. Sm. f°. No. 2 in **G.351.21

— Histoire de la navigation de Iean Hvgves de Linschot hollandois: aux Indes orientales. Contenant diverses descriptions des lieux iusques à present descouverts par les Portugais: observations des coustumes & singularitez de delà, & autres declarations. Avec annotations de B. Paludanus, sur la matière des plantes & espiceries: Item quelques cartes géographiques, & autres figures. 3e édition augmentée. Amsterdam, Evert Cloppenburgh. 1638. Portr. Sm. f°. No. 1 in **G.351.21

London: printed by Peter Cole. 1656. Sm. 4°.
**G.355·57

**Evans**, Arise. The bloudy vision of John Farly, interpreted by Arise Evans. With another vision signifying peace and happinesse. Both which shew remarkable alterations speedily to come to passe here in England. Also A refutation of a pamphlet, lately published by one Aspinwall: called A briefe description of the fifth monarchy. Shewing that the late Parliament was that Beast mentioned, Rev. 13 . . . and that the fifth monarchy will shortly be established in the person of Charles Stewart. [London.] 1653. 24°. **G.356.37

**Fajardo y Acevedo**, Antonio. Vida y milagros del siervo de Dios F. Pedro Regalado. Vno de los primeros reformadores de la seráfica religion de N. P. S. Francisco en España. [Cadiz? 1673.] Sm. 4°. **G.354.45

**Fernandez**, Alonzo. Historia eclesiástica de nvestros tiempos, qve es compendio de los excelentes frvtos qve en ellos el estado eclesiástico y sagradas religiones han hecho y hazen, en la conuersion de idólatras y reducion de hereges. [Toledo, por la viuda de Pedro Rodriguez. 1611.] F°. **G.351.38

A large portion of this . . . volume relates to Guatemala and Yucatan and Mexico, and gives an account of the earliest printed books in the Indian languages. — Sabin. The title-page has been trimmed and inset. The imprint is wanting.

**Firmin**, Giles. Separation examined: or, a treatise wherein the grounds for separation from the ministry and churches of England are weighed, and found too light. London, printed by R. I. for Stephen Bowtell. 1652. Sm. 4°. **G.355.36

**Gardyner**, George. A description of the New World. Or, America islands and continent: and by what people those regions are now inhabited. And what places are there desolate and without inhabitants. London, pr. for Robert Leybourn, . . . 1651. Sm. 8°. **G.356.41

Contains the printer's device and the imprimatur.

**Gerbier**, Balthasar, baron d'Ouvilly. Sommier verhael van sekere amerikaensche voyagie. Gedruckt voor den autheur. 1660. Plates. Sm. 4°. **G.354.12

An account of the alleged murder of his daughter by Otto Keye, Adolphus Rhenanus and others. Added is a "Relation" in French and the last words of Mademoiselle Gerbier in French and Dutch.

**Gerritsz**, Hessel. Descriptio ac delineatio geographica detectionis freti, sive, transitus ad Occasum suprà terras Americanas, in Chinam atq: Iaponem ducturi. Recens investigati ab M. Henrico Hudsono Anglo. Amsterodami: ex officina Hesselij Gerardi. 1613. Plate. Woodcuts. Sm. 4°. **G.353.37

"This is the second Latin edition of the so-called Hudson tract, . . . and is materially enlarged." — John Carter Brown catalogue. The four maps mentioned in the Brown catalogue are not in this copy, and the collations differ in other respects.

**Gorges**, Ferdinando. America painted to the life. The true history of the Spaniards proceedings in the conquests of the Indians, and of their civil wars among themselves, from Columbus his first discovery, to these later times. As also, of the original undertakings of the advancement of plantations into those parts; . . . from the year 1628 to 1658. . . . London, printed for Nath. Brook. 1659. 4 tracts in 3 v. Map. Plates. Sm. 4°. **G.351.31–33

Edward Johnson, of Woburn]. 4. America life. The history of the Spaniards proceedin [etc.]. By Ferdinando Gorges.

For a bibliographical and critical examinati lection see W. F. Poole's edition of Johns working providence [**4502.11]. Tracts 1, **H.95.111.

**Gorton**, Samuel. Saltmarsh returne dead, in amico philalethe. Or, the res James the apostle, out of the grave glosses, for the correction of the apostacy which cruelly buryed hir liveth. London, Giles Calvert. 1655.

— Simplicities defence against seven- icy. Or, innocency vindicated, bei accused, and sorely censured, by that s church-government united in N [Anon.] London, printed by John are to be sold by Luke Favvne. 1646.

Another copy is on **H.13.4.

**Hamor**, Ralph, jr. A true discovrse ent estate of Virginia, and the succ affaires there till the 18of Iune 16 Printed at London by Iohn Beale, for 1615. [Albany: J. Munsell. 1860.]

200 copies privately printed for C. G. Barney Va., 1860.
Another copy is on 2370.52.

**Harcourt**, Robert. A relation of a Gviana. [1608.] Describing the clim tion, fertilitie, prouisions and commodi country. London printed by Iohn Be Welby, 1613. Sm. 4°.

**Hawkins**, Sir Richard. The observat Richard Havvkins knight, in his voia South sea. 1593. London: printed by I[ for Iohn Iaggard. 1622. F°.

**Higginson**, Francis. New-Englands Or, a short and trve description of the c and discommodities of that countrey. Mr. Higgeson, a reuerend diuine now dent. Whereunto is added a letter, s Graues an enginere out of New-Eng second edition enlarged. London, pri and R. Cotes, for Michael Sparke. 16 Sm. 4°.

— Same. The third edition, enlarged, printed by T. and R. Cotes, for Micha 1630. (13) ff. Sm. 4°.

"Three editions of this tract were printed in first of which Higginson's name does not appea Graves's letter in that edition. Dr. Young, wh three, says it is plainly shown that they were tinct editions." — John Carter Brown catalogue Reprinted in Force's Historical tracts, vol. *4309.7.1; No. 12 in *2323.3.1], and in Mass. hi 1st series, vol. 1 [*2351.1.1].

**Hondius**, Jodocus. Thresor de chartes, les tableavx de tovs les pays dv monde, belles descriptions, reveu & augmenté. Imprimé par C. Guyot, pour C. Nicola n. d. 2 parts in 1 v. 197 maps. Plate.

Translated from the Flemish, by J. de la Haye. were engraved by Hondius and others.

wson. 1646. Sm. 8°. **G.356.42

er copies on *3459.32 and **H.24.18. The copy s a second title-page, which is the only title in helf-no. **G.356.42, which reads: Gospel con-vering, 1. Whether any gracious conditions, ns, are wrought in the soule before faith in This title is not recognized in the British mu-ıe, nor in the catalogues of Watt, Sabin, and Brown.

ıtroversie concerning liberty of con-ıatters of religion, truly stated, and dis-plainly handled. London: printed for nks. 1646. Sm. 4°. **G.355.18

ger Williams.

ring ovt of the seven vials: or an ex-the 16. chapter of the Revelation, with ion of it to our times. Preached in ıons at Boston in New-England. Lon-\ for R. S. and are to be sold at Henry hop in Popes-head alley. 1645. Sm. **G.355.48

w-England's faction discovered; or, a ·ue account of their persecution of the England; the beginning and progress of h the Indians; and other late proceed-in a letter from a gentleman of that a person of quality. [London, printed marsh. 1690.] Sm. 4°. **G.353.11

the John Carter Brown catalogue to C. Dove.

L'architecture navale, contenant la construire les navires, galères & cha-ı definition de plusieurs autres espèces ıx. Le tout enrichy de figures. À Jean de La Caille. 1677. Sm. 4°. No. 1 in *5951.61

er des Indes orientales et occidentales. six différentes navigations. À Paris, chez Caille. 1677. Sm. 4°. No. 2 in *5951.61

ın, A, of the demeanor and cariage of Raleigh, knight, as well in his voyage, sithence his returne; and of the true d inducements which occasioned His proceed in doing iustice vpon him as hath London, printed by Bonham Norton ill. M.DC.XVIII. Sm. 4°. **G.355.30

ibuted to Lord Bacon, on very slight evidence. to be the third impression of the Declaration r 1618. The second preliminary leaf mentioned he John Carter Brown catalogue is missing.

lriaen van der. Beschryvinge van lerlant, (ghelijck het tegenwoordigh in grijpende de nature, aert, gelegentheyt aerheyt van het selve lant. t'Aemstel-ert Nieuwenhof. 1655. Illus. View an. Sm. 4°. **G.354.43

Francis. The world encompassed by Drake. Being his next voyage to that de Dios, formerly imprinted. London, E. P. for Nicholas Bourne. 1635. **G.355.22

on appeared in 1628. Reprinted in Hakluyt so-ions, edited by W. S. W. Vaux [*2264.15].

, François. Historiæ Canadensis, sev ciæ libri decem, ad annum vsque Christi ıuctore P. Francisco Crevxio. Parisiis, stianvm Cramoisy, et Sebast. Mabre-M.DC.LXIV. Folded map. 12 plates. **G.352.24

Another copy is on *4292.63.

**Du Toict,** Nicholas. Historia provinciæ Paraquariæ societatis Jesv. Authore Nicolao del Techo. Leodii, ex officina J. M. Hovii. M.DC.LXXIII. Sm. f°. **G.351.13

**Eliot,** John. A brief narrative of the progress of the Gospel amongst the Indians in New-England, in the year 1670. Given in by the Reverend Mr. John Elliot, minister of the Gospel there, in a letter by him directed to the Right worshipfull the Commissioners under his Majesties great-seal for propagation of the Gospel amongst poor blind natives in those united colonies. London, pr. for John Allen. 1671. Sm. 4°. **G.355.37

— The Christian commonvvealth: or, the civil policy of the rising kingdom of Jesus Christ. Written before the interruption of the government, by Mr. John Eliot, teacher of the church of Christ at Roxbury in New-England. And now published (after his consent given) by a server of the season. London: printed for Livewell Chapman. [1659.] Sm. 4°. **G.355.68

"The original edition is almost unique. It is reprinted in the Massachusetts historical society, coll., 3d series, vol. 9 [2351.1. 3d series, 9]. 'On the 18th of March, 1660, the governor and Council of Massachusetts passed a formal judgment of condemnation against this book, as they found it 'ful of seditious principles and notions'.' It was most rigorously suppressed."—Sabin, Bibl. Americana.

— A further account of the progress of the Gospel amongst the Indians in New England: being a relation of the confessions made by several Indians (in the presence of the elders and members of several churches) in order to their admission into church-fellowship. Sent over to the Corporation for propagating the Gospel of Jesus Christ amongst the Indians in New England at London, by Mr. John Elliot one of the laborers in the Word amongst them. London, printed by John Macock. 1660. Sm. 4°. **G.355.56

The preliminary pages 3–8, beginning To all that love the Lord Jesus Christ, are by Joseph Caryl. At the end is a statement by Charles Chauncy, præsident of Haward Colledge and Elijah Corlet as to the attainments of two Indian youths.

— The glorious progress of the Gospel amongst the Indians in New England. Manifested by three letters, under the hand of that famous instrument of the Lord Mr. John Eliot, and another from Mr. Thomas Mayhew jun: both preachers of the word, as well as to the English as Indians in New England. . . . Together, with an Appendix to the foregoing letters, holding forth conjectures, observations, and applications. By I[ohn] D[avenport], minister of the Gospell. Published by Edward Winslow. London. Pr. for Hannah Allen. 1649. Sm. 8°. No. 1 in **G.355.42

— The harmony of the Gospels in the holy history of the humiliation and sufferings of Jesus Christ, from his incarnation to his death and burial. Boston; printed by John Foster, in the year 1678. Sm. 4°. **G.355.59

Another copy is on **H.11.17.

— A late and further manifestation of the progress of the Gospel amongst the Indians in New-England. Related by Mr. John Eliot. Published by the Corporation, established by act of Parliament for propagating the Gospel there. London: printed by M. S. 1655. Sm. 8°. No. 2 in **G.355.42

**Arce,** Juan Diaz. Libro primero [y segundo] de próximo evangélico exemplificado en la vida del venerable Bernardino Alvares. 1651. México: en la imprenta de Iuan Ruyz. 4°. **G.354.23

**Ashe,** Thomas. Carolina; or a description of the present state of that country, and natural excellencies thereof . . . Published by T. A. gent. London, 1682. Sm. 4°. **G.355.17

Reprinted in Historical collections of South Carolina, vol. 2 [*2375.1.2].

**Baillie,** Robert. The Dissvvasive from the errors of the time, vindicated from the exceptions of Mr. Cotton and Mr. Tombes. By Robert Baily. London, 1655. Sm. 4°. **G.354.31

**Ball,** John. An answer to two treatises of Mr. John Can, the leader of the English Brownists in Amsterdam. London, 1642. 4°. **G.354.10

— A tryall of the new-chvrch way in New-England and in old. Now published by William Rathband and Simeon Ash. London, 1644. 4°. **G.354.48

**Baxter,** Benjamin, pseud. Mr. Baxter baptiz'd in bloud, or a sad history of the unparallel'd cruelty of the anabaptists in New-England. Published by his mournfull brother Benjamin Baxter [pseud.]. With allowance. London, 1673. Sm. 4°. **G.355.38

A fictitious narrative. The allowance was withdrawn after an investigation of the case.

**Biard,** Pierre. Missio Canadensis. Epistola ex Portu-regali in Acadia transmissa ad praepositvm generalem Societatis Iesv a R. Petro Biardo ejvsdem societatis. Secundvm exemplar emissum in annuis litteris anni CIↃ. IↃC.XI. Dilingæ. [Albaniae: excvdebat J. Munsellius. CIↃ. IↃCCC.LXX.] 16°. **2311.36

Editio ad XXV exemplaria restricta. O'C. [E. B. O'Callaghan].

**Boyer,** Paul, sieur de Petit-Puy. Véritable relation de tovt ce qvi s'est fait et passé au voyage que Monsieur de Brétigny fit à l'Amérique occidentale. Paris, M.DC.LIV. 16°. **G.355.64

Principally devoted to the Indians.

**Bradstreet,** Anne. The tenth muse lately sprung up in America, or severall poems, compiled with great variety of vvit and learning, full of delight. . . . With divers other pleasant and serious poems. By a gentlewoman in those parts. Pr. at London for Stephen Bowtell. 1650. Sm. 8°. **G.356.44

A second edition, Boston, 1678, is on **H.24.27.

**Breeden-raedt** aende Vereenichde Nederlandsche provintien. Gelreland. Holland. Zeeland. Wtrecht. Vriesland. Over-Yssel. Groeningen. Gemaeckt ende gestelt uyt diverse ware en waerachtige memorien door I. A. G. W. C. Tot Antwerpen, 1649. Black letter. Sm. 4°. **G.355.12

This work, a criticism upon the Dutch West India company, especially in New Netherland, was probably written or dictated by Cornelius Melyn. A translation: Broad advice to the United Netherland provinces, trans. by H. C. Murphy, is in the "Collections of the New York historical society," Vol. 3, 2d series, page 237–284. Found also in Vertoogh van Nieu Nederland, and Breeden raedt aende Vereenichde Nederlandsche provintien, trans. by H. C. Murphy, N. Y., 1854 [*4410.10].

**C., T.** A short discovrse of the New contaynig [sic] diverse reasons and i for the planting of that countrey. M.DC.XXIII. Sm. 4°.

**Calderon,** Juan Alonso. Memorial hi dico, político, de la S. iglesia catedral de los Ángeles, en la Nveva-España 1665?] Woodcuts. Sm. f°.

**Campanius,** Thomas. Kort beskrifn vincien Nya Swerige uti America, som af the engelske kallas Pensylvania. MDCLII. Illus. Maps. Sm. 4°.

Translated by P. S. Duponceau and publishe sylvania historical society's Historical coll [**4372.10; *4372.2.3].

**Case,** The, of his majesties sugar [London, 1677?] F°.

A protest against the duty on sugar.

**Cellarius,** Andreas. Harmonia macrc Atlas universalis et novus, totius uni cosmographiam, generalem, et nova Amstelodami, apud J. Janssonium. F°.

This volume is called Pars prior but apparent published.

**Charles II.,** of England. A copy of from Charles the 2d king of England t land [forbidding any further proceed Quakers]. Manuscript. (1) p. Sm. No. 1 in

Directed to Our trusty & well beloued Iohn In 9th September, 1661.

**Child,** Major John. New-Englands J at London: or, a relation of the proce court at Boston in New-England ag honest and godly persons, for petitio ernment in the common-wealth, acco lawes of England, and for admittan selves and children to the sacrame churches . . . London, printed for M. 1647. Sm. 4°.

Reprinted, in part, in the Mass. hist. soc. coll 4 [*2351.1. 3d ser. 4]; in Force's Historical tr *2323.3.4]; and with notes by W. T. R. M 1869 [4503.13].

**Clark,** John. Ill newes from New-En narrative of New-Englands persecutio is declared that while old England new, New-England is become old. A posals to the honoured parliament an state, touching the way to propagate t Christ (with small charge and great in old England and New. London, Henry Hills, 1652. Sm. 4°.

Reprinted in Massachusetts hist. soc. coll. s pp. 1–113 [*2351.1. ser. 4, v. 2; **4453.45. ser. 4

**Coppier,** Guillaume. Histoire et voya occidentales, et de plusieurs autres r times, & esloignées. Lyon, Iean Hvgv 2 parts in 1 v. 16°.

**Cornut,** Jacques François. Canade tarvm, aliarúmque nondum editaru Cui adiectum est ad calcem Enchiridio Parisiense. Parisiis, apud Simonem M.DC.XXXV. Plates. 4°.

**Cotton,** John. A conference Mr. J held at Boston with the elders of New

glished by Iohn Frampton. Newly . . added three other bookes treating ar stone, the herbe eseuerçonera, the f yron and steele, in medicine and the snowe. London, W. Norton. 1580. . Sm. 4°. **G.355.11

do, Fracazano. Itinerariũ Portugaltania in Indiã 7 inde in occidentem 7 quilonem. [Ex vernaculo sermone in uctum. Interprete Archangelo Madiolanense.] [Colophon: Ludouico uius urbis [Mediolani] ĩclite sceptra anno nr̃æ salutis. M.D.VIII.] Dia- F°. **G.351.45

he Paesi nouamente retrovati.

mente retrouati. Et Nouo Mondo esputio Florentino intitulato. [Colo- to in Vicentia cũ la impensa de Vicentino: & diligente cura & inmaria suo fiol nel. M.ccccvii.] **G.354.16

s in dispute. The better opinion seems to erred in assigning it to Zorzi rather than — Winsor, Narrative and crit. hist. of areful collation and contents see Harrisse, icana vetustissima.

o de. Carta del padre Pedro de Compañía de Iesus. Para el mvy e Euerardo Mercuriano, general de pañía. en que se da relacion de la en esta insigne ciudad de México o de setenta y ocho, en la collocactas Reliquias que nuostro muy Sãsto XIII. los embio. México, por An- 1579. 16°. **G.356.26

belonged to Henry Harrisse, contains a by him in which he states that the Triumbs is the first tragedy ever written in the e pagination and signatures are somewhat work seems to be complete.

hannes. Opvscvlvm geographicvm ngoldstadii. Ex officina typographica deri. Anno M.D.LXXXX. Portr. Maps. Sm. f°. **G.351.16

relate to America. The preface is dated or was a Maltese by birth, but resided at ommander of the order of St. John. He een one of the latest geographers who, in e the new discoveries with the original therthwestern part of America India Orientalis, cean between the continents of Asia and Carter Brown Catalogue.

, called Cabeza de Vaca. La relaitarios del gouernador Aluar nuñez a, de lo acaescido en las dos jornadas s Indias. [Colophon: Impresso en r Francisco fernandez de Cordoua. quiniennientos [sic] y cinquenta y Woodcut on title. Black letter. **G.354.14

mui rara . . . La primera parte del tomo ragios de Alvar Nuñez y Relacion de la jorla Florida con el adelantado Pánfilo de Narnda ó sean los Comentarios, se da cuenta de peregrinaciones del mismo Nuñez por las io de la Plata, y la escribió su secretario Perurante el encarcelamiento de aquel. — Salvá

**Peucer**, Caspar. De dimensione terræ, et fontibvs doctrinae longitvdinis et latitvdinis locorvm. VVittebergae: excvdebant haeredes Petri Seitzii. 1550. Sm. 8°. **G.356.25

**Piccolomini**, Alessandro. De sphaera libri qvatvor, ex Italico in Latinum sermonem conuersi. Eivsdem compendivm de cognoscendis stellis fixis: & de magnitudine Terræ & Aquæ liber vnus, itidem Latinus factus. Ioan. Nicol. Stvpano Rheto interprete. Basileæ, 1568. Per Petrvm Pernam. Plates. Diagrams. Sm. 4°. **G.354.17

**Sahagun**, Bernardino, 1500–1590. Historia de la conquista de México . . . Publícala C. M. de Bustamante. México. 1829. 8°. **G.353.26

**Staden**, Hans. Warhaftig Historia vnd beschreibung eyner Landtschafft der Wilden, Nackeren, Grimmigen Menschfresser Leuthen in der Newenwelt America gelegen. . . . Marpurg. [Andres Kolben.] M.D.LVII. Maps. Woodcuts. Sm. 4°. **G.354.46

**Strabo**. Geographia decem et septem libros cõtinens e greco in latinũ a Gregorio Typhernale et Guarino Veronẽse cõuersa. Veneunt a Claudio Cheuallon. [Parisiis, M.D.XIJ.] F°. **G.352.12

**Tellus**, Fernando. Oratio habita in senatu apostolico vi. calen. Iulii in exhibẽda obediẽtia Iulio. ii. pontifici maximo Ioãnæ hispaniarũ reginæ et Fernãdi aragoniæ atq; utriusq; siciliæ regis nomine. [Colophon: Impressa Romæ calendis Iulii M.D.VIII.] Sm. 8°. **G.354.35

On the first page is the following title: "Razonamiento de los embaxadores de españa enla obediẽcia que dieron al papa." On the recto of folio 2, "Tradimus alterũ orbẽ nr̃is nauigationibus exploratũ atq; cõpertũ . . . insulas nuper inuentas . . ."

**Vanégas**, Alexio. Primera parte delas diferẽcias de libros q̃ ay eñl vniuerso. Declaradas por el maestro Alexio Uenegas. . . . . Aora nueuamente emendada y corregida por el mismo autor. Los libros que esta primera parte contiene son quatro. El primero Original de la cõcordia de la predestinaciõ y del libre aluedrio. El segũdo Natural de la philosophia deste mundo visible. El tercero Racional d'lofficio y vso de la razon. El quarto Reuelado dela autoridad y firmeza de la sagrada escriptura. [Colophon: impressa en . . . Toledo en casa de Juã de Ayala. Año de mil y quinientos y quarenta y seys. Black letter. Sm. 4°. **G.353.39

Another copy is on **D.270b.36.

**Vespucci**, Amerigo. De ora antarctica per regem Portugallie pridem inuenta. [Colophon: Impressum Argentine per Mathiam hupfuff. M. v^e. v. (6) ff.] Woodcut on title-page. Sm. 8°. **G.353.28

"One of the five fac-simile copies on vellum, of the 1505 edition." — Barlow sale catalogue.

**Wytfliet**, Corneille. Descriptionis Ptolemaicæ avgmentvm, siue Occidentis notitia, breui commentario illustrata studio et opera Cornely wytfliet. Lovanii: typis Iohannis Bogardi, Anno Domini M.D.XCVII. Maps. F°. **G.351.20

**Zárate**, Agustin de. De wonderlijcke ende warachtighe historie vant coninckrijck van Peru. . . . Verciert met veel schoone figuren. [Anon.] Thantwerpen: Willem Silvius Drucker. 1564. Map. Black letter. Sm. 4°. **G.354.54

en México en dicho año. Los reimprime, con traduccion castellana y notas, J. G. Icazbalceta. México, 1875. L. 8°. **G.352.17

One of 15 copies (no. 7) printed on heavy laid paper.

**Chauveton,** Urbain. Brief discouvrs et histoire d'vn voyage de quelques Françeis en la Floride: & du massacre autant iniustement que barbaremẽt executé sur eux, par les Hespagnols, l'an mil cinq cens soixante cinq. M.D.LXXIX. 16°. **G.356.23

**Cieza de Leon,** Pedro de. La Chrónica del Perv, nvevamente escrita. [Part 1.] Anvers en casa de Martin Nucio, M.D.LIIII. Woodcuts. Sm. 8°. **G.356.30

The second part was printed for the first time from the MS. in the Escurial by Márcos Jiménez de la Espada in 1880 [**D.3105.61; No. 1 in **D.3105.57].

**Colon,** Fernando. Historie del S. D. Fernando Colombo; nelle quali s'ha particolare, & vera relatione della vita, & de' fatti dell' Ammiraglio D. Christoforo Colombo, suo padre: et dello scoprimento, ch'egli fece dell' Indie Occidentali, dette Mondo nvovo, . . .: nuouamente di lingua Spagnuola tradotte nell' Italiana dal S. Alfonso Vlloa. Venetia, MDLXXI. Appresso Francesco de' Franceschi Sanese. 16°. **G.356.31

First edition.

**Cortés,** Martin. The Arte of Nauigation, conteynyng a compendious description of the Sphere, with the makyng of certen Instrumentes and Rules for Nauigations: . . . Wrytten in the Spanyshe tongue . . . translated . . . into Englyshe by Richard Eden. 1561. [Colophon: Imprinted at London . . . by Richard Jugge.] Illus. Diagrams. Sm. 4°. **G.355.25

**Foresti,** Jacobus Philippus. Nouissime historiarũ omniũ repercussiões: nouiter a Reuerendissimo patre Jacobophilippo Bergomense ordinis Heremitaruz edite: que Supplementum supplementi Cronicarũ nuncupantur. . . . [Colophon: Venetiis impressum opere & impensa Georgii de Rusconibus anno a natiuitate Christi. M.D.VI.] Woodcuts. F°. **G.351.11

**Frobisher,** Sir Martin. De Martini Forbisseri Angli navigatione in regiones Occidentis et Septentrionis narratio historica, ex Gallico sermone in Latinum translata per D. Joan. Tho. Freigivm. [Colophon: Noribergæ: imprimebatur, in officina Catharinæ Gerlachin, & hæredum Iohannis Montani. Anno CIↃ IↃ XXC.] Woodcut. Sm. 8°. **G.356.22

This is the first Latin edition of Frobisher's second voyage in 1577. It is not easily found and rarely with the plates. This translation was republished, by Capello, in 4°, Hamburg, 1675 [*2367.4]. Bibl. Grenvilliana.

**Grynæus,** Simon, editor. Novvs orbis regionvm ac insvlarvm veteribus incognitarum, unà cum tabula cosmographica, & aliquot aliis consimilis argumenti libellis, quorum omnium catalogus sequenti patebit pagina. Parisiis apvd Galeotvm à Prato. [M.D.XXXII.] Map. F°. **G.351.12

"Oronius Fine's map. Cancellieri says of this edition 'più rara di tutte.'" Harrisse, Bibliotheca Americana vetustissima.

**Guazzo,** Marco. Historie di tvtte le cose degne di memoria qval del anno M.D.XXIIII. sino qvesto presente sono occorse nella Italia, nella, Prouenza, . . . nella India, et altri lvoghi, col nome di molti

**Hakluyt,** Richard, editor. The pri
gations, voiages and discoveries of th
tion, made by Sea or ouer Land, to th
and farthest distant quarters of the
time within the compasse of these
Imprinted at London by George Bish
Newberie. 1589. Map. F°.

The first edition. Some copies have a map at ing references to the expeditions of Sir Others have "another edition of the same English version of Linschoten's Voyages, an half-sheet woodcut map, entitled 'A general lye for the particular declaration of this disco In the Huth copy are "6 extra leaves (betw 644) inserted with Sir Francis Drake's voya printed later than the rest of the book and no copies." This copy contains neither of the n by Sabin, nor the 6 leaves of Drake's voyage that of Oronius Fine and is identical with tha Novvs orbis [**G.351.12].

**Honter,** Johann. Rvdimentorvm corvm Ioan. Honteri Coronensis libr verpiæ apud Ioannem Richardum. maps. Sm. 8°.

**Jerez,** Francisco de. Conquista del dadera relacion de la conquista del Pe cia del Cuzco llamada la nueua Castil tada por Francisco piçarro. . . . [Co Impreso en Salamanca por Juan de año del nascimiento de nuestro señor de Mil & Quinientos & quarenta & Black letter. F°.

**La Popelinière,** Henri Lancelot Vo trois mondes. Paris, P. l'Huillier. 1 in 1 v. 16°.

**Lopez de Gómara,** Francisco. Hisp Primera y secvnda parte de la histori las Indias cõ todo el descubrimiento, bles que han acaescido dende que se g el año de 1551. Con la conquista de la nueua España. Medina del Camp lermo de Millis. 1553. Sm. f°.

The second part, which is an account of Cort Conquista de México. Secunda parte de la ral de las Indias.

— Histoire généralle des Indes occide res neuues, qui iusques à présent o couuertes, traduite en françois par M. de Marly le Chastel. Paris, chez Mic 1569. 16°.

**Marchant,** Jacobus. De rebvs Flan rabilibvs liber singvlaris. Ab eode principes carmine descripti. Antverp na Christophori Plantini. M.D.LXVII. No. 2 i

**Mela,** Pomponius. Cosmographia Pon authoris nitidissimi tribus libris digest compendio Joannis Coclei Norici adau graphie principia generaliter comp breuis & Germanie descriptio. [Norin Joann. Weissenburgeri. 1512.] Sm. 4°.

**Mexia,** Pedro. Coloquios ó diálogos cõpuestos por el Magnifico Cauallero vezino de Seuilla enlos quales se disp varias y diuersas cosas d'mucha erud trina. M.D.xlvij. [Colophon: — Seui minico d'Robertis.] Black letter. S

# BARLOW LIBRARY.

iven, by centuries, the titles of the books purchased by the Public Library, at the sale in 90, of the Library of the late Samuel L. M. Barlow. As will be seen, the chief value of aside from their rarity, is their reinforcement of this Library's collection of works on the d early history of America. An account of this purchase is in the Bulletin for April, 1890.

## 1493.

ristofori Colom : cui ętas nostra multũ nsulis Indię supra Gangem nuper in- quas perquirendas octauo antea mense e inuictissimi Fernandi Hispaniarum uerat : ad Magnificum dñm Raphaelem dem serenissimi Regis Tesaurariũ nobilis ac litteratus vir Aliander de pano ideomate in latinum conuertit : laij. M.cccc.xciij [Roma? 1493?] 4°.

third leaves have been misplaced in binding. this copy, with introduction by the then Barlow, is on shelf-no. **G.14.1. A second lished, with a note, further on in this Bul-

## 1500—1600.

ancisco. Ho preste Joam das indias. nformaçam das terras do Preste Joam 7 escreueo ho padre Francisco Alua- el Rey nosso senhor. Agora nouamẽte or mandado do dito senhor em casa riguez liureiro de sua alteza. [Colo- ouse no anno da encarnaçam de nosso risto a hos vinte dous dias de Outubro hentos 7 quarenta annos.] F°. **G.351.43

nuscript note by Henry Harrisse.

Pietro Martire d'. De nvper svb D. r/tis insulis, simulq; ; incolarum mori- i Marty/ris, enchiridion, Dominæ Mar- i Max. Cæs. filiæ dicatum. Basileae, m. 4°. **G.353.29

th decade of the Novvs orbis [4160.8].

nouo Decades. [Et Legatio Babyloni- ophon : Impressæ in contubernio Ar- lmi in . . . Alcala pfectũ est nonis n. 1516.] F°. **G.351.25

Babylonica is devoted to Egypt. Described in l. Amer. vetustissima, no. 88.

s, Levinus. De Peruuiæ, regionis, in- bis prouincias celeberrimæ, inuentione : eadem gestis, libri v. . . . Antverpiae, Map. 16°. No. 1 in **G.356.24

hann. Chronicorvm libri tres. Appen- quæ à fine Carionis ad hæc vsque tem- ĝere. Catalogvs pontificum, Cæsarum, icum Venetorum. Parisiis, apud Guliel- llat, . . . 1557. 32°. **G.356.45

**Casas**, Bartolomé de las. Aqui se cõtienẽ treynta proposiciones muy jurídicas : en las quales . . . se tocã muchas cosas perteneciẽtes al derecho q̃ la yglesia y los príncipes christianos tienen sobre los infieles. . . . Mayormente se assigna el verdadero y fortíssimo fundamento en que se assienta y estriba : el titulo y señorío supremo y vniuersal que los reyes 8 Castilla y Leon tienen al orbe de las que llamamos occidẽtales Indias. . . . 1552. [Colophon : Impresso en seuilla en casa de sebastiã trugillo.] Sm. 4°. No. 3 in **G.354.26

— Aqui se contiene vna disputa, o controuersia : entre el Obispo dõ fray Bartholome de las Casas, . . . y el doctor Gines de Sepulueda . . . : sobre q̃ el doctor contendía : q̃ las conquistas delas Indias contra los Indios eran lícitas : y el obispo por el cõtrario 8 fendio y affirmo auer sido . . . tiránicas, injustas & iniquas . . . 1552. [Colophon : impressa . . . en . . . Seuilla : en casa de Sebastian Trugillo.] 4°. No. 2 in **G.354.26

The British museum has copies with another leaf containing errata which is missing from this and a copy on **D.260a.4.

— Breuissima relacion de la destruycion de las Indias. 1552. [Colophon : Impressa . . . en Seuilla, en casa de Sebastian Trugillo.] Portrait. Sm. 4°. No. 1 in **G.354.26

— Entre los remedios q̃ dõ fray Bartolome de las casas : . . . refirió por mandado del Emperador rey nr̃o señor : en los ayuntamiẽtos q̃ mãdo hazer su magestad . . . en Valladolid el año de mill & quiniẽtos y quarẽta y dos : para reformaciõ de las Indias. [Colophon : Impressa . . . en Seuilla en las casas de Jacome Crõberger. 1552.] 4°. No. 5 in **G.354.26

— Este es vn tratado q̃ . . . fray Bartholome de las Casas . . . compuso por comission del Consejo Real de las Indias : sobre la materia de los yndios que se han hecho en ellas esclauos. . . . 1552. [Colophon : impressa . . . en . . . Seuilla en casa de Sebastian Trugillo.] Sm. 4°. No. 4 in **G.354.26

A copy in the British Museum has another leaf containing errata, which is missing from the above copy.

— Tratado cõprobatorio del Imperio soberano y principado vniuersal que los reyes de Castilla y Leon tienen sobre las indias. . . . 1552. [Colophon : Impressa en Seuilla en casa 8 Sebastiã Trugillo. 1553.] 4°. No. 6 in **G.354.26

**Cervantes de Salazar**, Francisco. Obras q̃ Francisco Ceruantes de Salazar, ha hecho, glosado, y traduzido. [Colophon : Joan de Brocar . . . Alcala, . . . año de nuestra saluacio de M.D.xlvi.] 3 v. in 1. Sm. 4°. **G.354.21